



In the name of Allah: the Compassionate, the Merciful

سورة يونس

YUNUS

Name

The Surah takes its name from V. 98, in which there is a reference to Prophet Yunus (Jonah). The name, as usual, is symbolical and does not indicate that the Surah deals with the story of Prophet Jonah.

Period of Revelation

We learn from traditions, and this is supported by the contents of the Surah itself, that the whole of this Surah was revealed at Makkah. But there are some people who are of the opinion, that some of its verses were revealed at Al-Madinah. This is, however, a superficial view. The continuity of the theme clearly shows that this does not comprise isolated verses or discourses that were revealed at different times and on different occasions. On the contrary, it is, from the beginning to the end, a closely connected discourse which must have been revealed at one sitting. Besides this, the nature of its theme is itself a clear proof that the Surah belongs to the Makkan period.

Time of Revelation

We have no tradition in regard to the time of its revelation, but its subject matter gives clear indication that it must have been revealed during the last stage of the Holy Prophet's residence at Makkah. For the mode of the discourse suggests that at the time of its revelation, the antagonism of the opponents of the Message had become so intense that they could not tolerate even the presence of the Holy Prophet and his followers among themselves, and that things had come to such a pass as to leave no hope that they would ever understand and accept the Message of the Prophet. This indicates that the last stage of the Prophet's life among the people had come, and the final warning like the one in this Surah had to be given. These characteristics of the discourse are clear proof that it was revealed during the last stage of the Movement at Makkah.

Another thing that determines more specifically the order of the Surahs of the last stage at Makkah is the mention (or absence) of some open or covert hint about *Hijrat* (Emigration) from Makkah. As this Surah does not contain any hint whatsoever about this, it is a proof that it preceded those surahs which contain it.

Now that we have specified the time of its revelation, there is no need of repeating its historical background because that has already been stated in Surahs VI and VII.

Subject

This discourse deals with the invitation to the Message, admonition and warning. In the very introductory verses, the invitation has been extended like this:-

"The people consider it a strange thing that this Message is being conveyed by a human being and charge him with sorcery, whereas there is nothing strange in it nor has it any connection with sorcery or sooth saying. It simply informs you of two realities. First, Allah, Who has created the universe and manages it, is, in fact, your Master and Lord, and He alone is entitled to your worship. The second reality is that after the life in this world, there will be another life in the Next World, where you shall have to render full account of the life of this world and be rewarded or punished according to whether you adopted the righteous attitude as required by Him after acknowledging Him as your Masters or acted against His will. Both of these realities, which the Messenger is presenting before you, are "realities" in themselves whether you acknowledge them as such or not. He is inviting you to accept these and regulate your lives in accordance with them; if you accept these, you will have a very blessed end; otherwise you shall meet with evil consequences."

Topics

After the introduction, the following topics have been dealt with in an appropriate order:-

1. Proofs of the doctrines of *Tauhid*, Providence and Life-after-death have been given by such arguments as may satisfy the minds and hearts of those who listen to the Message without prejudice and bigotry with the sole intention of safeguarding themselves against deviation and its evil results and not for the sake of seeking opportunities for useless discussions.
2. Those misunderstandings which were (and always are) hindering people from accepting the doctrines of *Tauhid* and the Hereafter, have been removed and they have been warned to guard against those negligences that stand in their way.
3. Those doubts have been removed and answers to those objections given which were being raised about the Prophethood of Muhammad (Allah's peace be upon him) and the Message brought by him.
4. Graphic descriptions of the life in the Hereafter have been presented in order to warn the people beforehand so that they should mend their ways here and be not sorry afterwards for their conduct in this world.
5. They have been admonished and warned that the life in this world is really a test and a trial, and that the time allowed for it is only up to the last moment of the earthly life, and that this is the only opportunity that shall be given to them for accepting the Message and achieving success in the test. Therefore, they should make the best use of the opportunity that has been provided for them by the appointment of Prophet Muhammad (Allah's peace be upon him)

for their guidance and obtain the true knowledge of the Reality from the Quran that is being sent down to him. Otherwise, they shall be remorseful for ever and ever.

6. Their attention has been drawn to some of their acts of manifest ignorance and deviation which were the direct result of discarding Divine Guidance from their lives.

In this connection, the story of Prophet Noah has been related in brief and that of Prophet Moses in detail in order to impress four things on the minds :-

First, "As your behavior towards Prophet Muhammad (Allah's peace be upon him) is like that of the peoples of Prophet Noah and Prophet Moses towards them, you should know it for certain that you also shall meet with the same consequences which they met with." Secondly, "You should not be deluded into believing by the helpless and weak condition of the Prophet and his followers, you are witnessing today, that it will always remain like this. You should know that the same All-Powerful Allah Who supported Prophets Moses and Aaron, is supporting them and that He changes the circumstances in such a sudden and thorough manner that none can foresee it." Thirdly, "If you do not make use of the term that has been granted to you by Allah and mend your ways now, and postpone this to the last moment like followers of th Holy Prophet have been reassured that they should not lose heart because of the severity of the circumstances created by their opponents, especially at the time when they themselves were in an utterly helpless condition. They have also been given instructions as to how they should carry on their Mission under those harsh conditions. Moreover,they have been warned to be on their guard against the kind of behavior which was adopted by the Israelites, when they were rescued by Allah from the tyranny of the People of Pharaoh.

7. At the end of the Surah, the Holy Prophet has been commanded to make a declaration to this effect: "This is the Creed and this is the rule of conduct that has been prescribed for me by Allah: no change can be made at all in this: whoso will accept this will do so for his own good and whoso will reject this will do so at his own peril."

الر ٓ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

The Verses	آيَاتُ	These are	تِلْكَ	Alif – Lam – Ra	الر
		Full of wisdom	الْحَكِيمِ	(of) the Book	الْكِتَابِ

Translit	'Alif-Lām-Rā Tilka 'Āyātu Al-Kitābi Al-Hakīmi				
AhmedAli	آلر۔ یہ حکمت والی کتاب کی آیتیں ہیں				
Jalandhry	آلر۔ یہ بڑی دانائی کی کتاب کی آیتیں ہیں				
YusufAli	Alif Lam Ra. These are the Ayat of the Book of Wisdom.				
M.Khan	Alif-Lām-Rā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ān) Al-Hakīm.				
Pickthal	Alif. Lam. Ra. These are verses of the Wise Scripture.				
Shakir	Alif Lam Ra. These are the verses of the wise Book.				

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۖ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ ﴿٢﴾

Wonder	عَجَبًا	For mankind	لِلنَّاسِ	Is it?	أَكَانَ
To	إِلَىٰ	We have sent Our revelation	أَوْحَيْنَا	That	أَنْ
(saying) that	أَنَّ	From among themselves	مِنْهُمْ	A man	رَجُلٍ
And give good news	وَبَشِّرِ	Mankind	النَّاسِ	Warn	أَنْذِرِ
That	أَنَّ	Believe	آمَنُوا	(to) those who	الَّذِينَ
Sure	صِدْقٍ	Footing (reward of good deeds)	قَدَمٌ	They shall have	لَهُمْ
Said	قَالَ	Their Lord	رَبِّهِمْ	With	عِنْدَ
This (Prophet Muhammad)	هَذَا	Indeed	إِنَّ	The disbelievers	الْكَافِرُونَ
		And evident	مُبِينٌ	(is) sorcerer	لَسَاحِرٌ

Translit	'Akāna Lilnnāsi `Ajabāan 'An 'Awḥaynā 'Ilā Rajulin Minhum 'An 'Andhiri An-Nāsa Wa Bashshiri Al-Ladhīna 'Āmanū 'Anna Lahum Qadama Ṣidqin 'Inda Rabbihim Qāla Al-Kāfirūna 'Inna Hādhā Lasāḥirun Mubīnun				
AhmedAli	کیا اس بات سے لوگوں کو تعجب ہوا کہ ہم نے ان میں سے ایک شخص کے پاس وحی بھیج دی کہ سب آدمیوں کو ڈرائے اور ایمان لائیں انہیں یہ خوشخبری سنائے کہ انہیں اپنے رب کے ہاں پہنچ کر پورا مرتبہ ملے گا کافر کہتے ہیں کہ یہ شخص صریح جادوگر ہے				
Jalandhry	کیا لوگوں کو تعجب ہوا کہ ہم نے ان ہی میں سے ایک مرد کو حکم بھیجا کہ لوگوں کو ڈر سنا دو۔ اور ایمان لانے والوں کو خوشخبری دے دو کہ ان کے پروردگار کے ہاں ان کا سچا درجہ ہے۔ (ایسے شخص کی نسبت) کافر کہتے ہیں کہ یہ صریح جادوگر ہے				
YusufAli	It is a matter of wonderment to men that We have set Our inspiration to a man from among themselves? that he				

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	should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of Truth (but) say the Unbelievers: "This is indeed an evident sorcerer!"
M.Khan	Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Qur'ān)!"
Pickthal	Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.
Shakir	What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

(is) Allah	اللَّهُ	You Lord	رَبُّكُمْ	Surely	إِنَّ
The heavens	السَّمَاوَاتِ	Created	خَلَقَ	Who	الَّذِي
Six	سِتَّةِ	In	فِي	And the earth	وَالْأَرْضَ
Rose	اسْتَوَىٰ	Then	ثُمَّ	Days	أَيَّامٍ
Disposing	يُدَبِّرُ	The Thronew	الْعَرْشِ	Over	عَلَى
Intercessor (can plead with Him)	مِنْ شَفِيعٍ	No	مَا	The affair of all things	الْأَمْرَ
His leave	إِذْنِهِ	After	مِنْ بَعْدِ	Except	إِلَّا
Your Lord	رَبُّكُمْ	(is) Allah	اللَّهُ	That	ذَلِكُمُ
You remember	تَذَكَّرُونَ	Then will not	أَفَلَا	So worship Him (Alone)	فَاعْبُدُوهُ

Translit	'Inna Rabbakumu Allāhu Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Fī Sittati 'AyyāminThumma Astawā 'Alā Al-'Arshi Yudabbiru Al-'Amra Mā Min Shafī'in 'Illā Min Ba'di 'IdhnihiDhalikumu Allāhu Rabbukum Fā'budūhu 'Afalā Tadhakkarūna
AhmedAli	بے شک تمہارا رب اللہ ہی ہے جس نے آسمان اور زمین چھ دن میں بنائے پھر عرش پر قائم ہوا وہی ہر کام کا انتظام کرتا ہے اس کی اجازت کے سوا کوئی سفارش کرنے والا نہیں ہے یہی اللہ تمہارا پروردگار ہے سو اسی کی عبادت کرو کیا تم پھر بھی نہیں سمجھتے
Jalandhry	تمہارا پروردگار تو خدا ہی ہے جس نے آسمان اور زمین چھ دن میں بنائے پھر عرش (تخت شاهی) پر قائم ہوا وہی ہر ایک کا انتظام کرتا ہے۔ کوئی (اس کے پاس) اس کا اذن حاصل کیے بغیر کسی کی سفارش نہیں کر سکتا، یہی خدا تمہارا پروردگار ہے تو اسی کی عبادت کرو۔ بھلا تم غور کیوں نہیں کرتے
YusufAli	Verily your Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
M.Khan	Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead

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	with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?
Pickthal	Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?
Shakir	Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ



All	جَمِيعًا	Is your return	مَرْجِعُكُمْ	To Him	إِلَيْهِ
(is) true	حَقًّا	(of) Allah	اللَّهُ	The Promise	وَعَدَ
The creation	الْخَلْقَ	Begins	يَبْدَأُ	It is He (Who)	إِنَّهُ
That He may reward	لِيَجْزِيَ	He will repeat it	يُعِيدُهُ	Then	ثُمَّ
And did deeds	وَعَمِلُوا	Beliebed	آمَنُوا	Those who	الَّذِينَ
And those who	وَالَّذِينَ	With justice	بِالْقِسْطِ	Righteous	الصَّالِحَاتِ
a drink	شَرَابٌ	Will have	لَهُمْ	Disbelieved	كَفَرُوا
And torment	وَعَذَابٌ	Boiling fluids	حَمِيمٍ	Of	مِنْ
They used to	كَانُوا	Because	بِمَا	Painful	أَلِيمٌ
				Disbelieve	يَكْفُرُونَ

Translit	'Ilāhi Marjī`ukum Jamī`ān Wa`da Allāhi Ḥaqqān 'Innahu Yabda'u Al-Khalqa Thumma Yu`iduhu Liyajziya Al-Ladhīna 'Amanū Wa `Amilū Aṣ-Ṣālihāti Bil-Qisṭi Wa Al-Ladhīna Kafarū Lahum Sharābun Min Ḥamīmīn Wa `Adhābun 'Alīmūn Bimā Kānū Yakfurūna
AhmedAli	تم سب کو اسی کی طرف لوٹ کر جانا ہے۔ اللہ کا وعدہ سچا ہے۔ وہی پہلی مرتبہ پیدا کرتا ہے پھر وہی دوبارہ پیدا کرے گا تاکہ جو لوگ ایمان لائے اور نیک کام کیے انہیں انصاف کے ساتھ بدلہ دے اور جن لوگوں نے کفر کیا ان کے واسطے کھولتا ہوا پانی پینے کو ہوگا اور ان کے کفر کے سبب سے دردناک عذاب ہوگا
Jalandhry	اسی کے پاس تم سب کو لوٹ کر جانا ہے۔ خدا کا وعدہ سچا ہے۔ وہی خلقت کو پہلی بار پیدا کرتا ہے۔ پھر وہی اس کو دوبارہ پیدا کرے گا تاکہ ایمان والوں اور نیک کام کرنے والوں کو انصاف کے ساتھ بدلہ دے۔ اور جو کافر ہیں ان کے لیے پینے کو نہایت گرم پانی اور درد دینے والا عذاب ہوگا کیوں کہ (خدا سے) انکار کرتے تھے
YusufAli	To Him will be your return— of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation, and repeateth it, that He may reward with justice those who believe and work righteousness? but those who reject Him will have draughts of boiling fluids, and a Penalty grievous: because they did reject Him.
M.Khan	To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will

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	repeat it, that He may reward with justice those who believed (in the Oneness of Allāh - Islāmīc Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
Pickthal	Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.
Shakir	To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

Made	جَعَلَ	Who	الَّذِي	(it is) He	هُوَ
And the moon	وَالْقَمَرَ	A shining thing	ضِيَاءً	The sun	الشَّمْسَ
And measured out for it	وَقَدَرَهُ	As a light	نُورًا	Stages	مَنَازِلَ
(of) years	السِّنِينَ	The number	عَدَدَ	That you might know	لِتَعْلَمُوا
Create	خَلَقَ	Did not	مَا	And the calculating	وَالْحِسَابَ
But	إِلَّا	This	ذَلِكَ	Allah	اللَّهُ
The Verses	الْآيَاتِ	He explains in detail	يُفَصِّلُ	In truth	بِالْحَقِّ
		Who have knowledge	يَعْلَمُونَ	For people	لِقَوْمٍ

Translit	<i>Huwa Al-Ladhī Ja`ala Ash-Shamsa Diyā'an Wa Al-Qamara Nūrāan Wa Qaddarahu Manāzila Lita`lamū `Adada As-Sinīna Wa Al-Ĥisāba Mā Khalaqa Allāhu Dhālika `Illā Bil-Ĥaqqi Yufaṣṣilu Al-`Āyāti Liqawmin Ya`lamūna</i>
AhmedAli	وہی ہے جس نے سورج کو روشن بنایا اور چاند کو منور فرمایا اور چاند کی منزلیں مقرر کیں تاکہ تم برسوں کا شمار اور حساب معلوم کر سکو یہ سب کچھ اللہ نے تدبیر سے پیدا کیا ہے وہ اپنی آیتیں سمجھاروں کے لیے کھول کھول کر بیان فرماتا ہے
Jalandhry	وہی تو ہے جس نے سورج کو روشن اور چاند کو منور بنایا اور چاند کی منزلیں مقرر کیں تاکہ تم برسوں کا شمار اور (کاموں کا) حساب معلوم کرو۔ یہ (سب کچھ) خدا نے تدبیر سے پیدا کیا ہے۔ سمجھنے والوں کے لیے وہ اپنی آیاتیں کھول کھول کر بیان فرماتا ہے
YusufAli	It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for it: that ye might know the number of years and the count (of time). No wise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.
M.Khan	It is He Who made the sun a shining thing and the moon as a light and measured out for it stages, that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.
Pickthal	He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.
Shakir	He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you

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might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

The alternation	اِخْتِلَافٍ	In	فِي	Verily	إِنَّ
And all that	وَمَا	And the day	وَالنَّهَارِ	(of) the night	اللَّيْلِ
In	فِي	Allah and the earth	اللَّهُ	Has created	خَلَقَ
(are) signs	لَآيَاتٍ	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
		Who fear (Him)	يَتَّقُونَ	For people	لِقَوْمٍ

Translit	'Inna Fī Akhtilāfī Al-Layli Wa An-Nahāri Wa Mā Khalaqa Allāhu Fī As-Samāwāti Wa Al-'Arḍi La'āyātīn Liqawmin Yattaqūna
AhmedAli	رات اور دن کے آنے جانے میں اور جو چیزیں اللہ نے آسمانوں اور زمین میں پیدا کی ہیں ان میں ان لوگوں کے لیے نشانیاں ہیں جو ڈرتے ہیں
Jalandhry	رات اور دن کے (ایک دوسرے کے پیچھے) آنے جانے میں اور جو چیزیں خدا نے آسمان اور زمین میں پیدا کی ہیں (سب میں) ڈرنے والوں کے لیے نشانیاں ہیں
YusufAli	Verily, in the alternation of the Night and the Day, and in all that Allah hath created in the heavens and the earth, are Signs for those who fear Him.
M.Khan	Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allāh, and fear Him much.
Pickthal	Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).
Shakir	Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

﴿٧﴾

Not	لَا	Those who	الَّذِينَ	verily	إِنَّ
But are pleased	وَرَضُوا	Their meeting with Us	لِقَاءَنَا	Hope for	يَرْجُونَ
And satisfied	وَاطْمَأَنَّنُوا	(of) the (present) world	الدُّنْيَا	With the life	بِالْحَيَاةِ
Who are	هُمْ	And those	وَالَّذِينَ	With it	بِهَا
Heedless	غَافِلُونَ	Our Signs	آيَاتِنَا	Of	عَنْ

Translit	'Inna Al-Ladhīna Lā Yarjūna Liqā'anā Wa Radū Bil-Ĥayāati Ad-Dunyā Wa Aṭma'annū Bihā Wa Al-Ladhīna Hum 'An 'Āyātīnā Ghāfilūna
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AhmedAli	الذبة جو لوگ ہم سے ملنے کی امید نہیں رکھتے اور دنیا کی زندگی پر خوش ہوئے اور اسی پر مطمئن ہو گئے اور جو لوگ ہماری نشانیوں سے غافل ہیں
Jalandhry	جن لوگوں کو ہم سے ملنے کی توقع نہیں اور دنیا کی زندگی سے خوش اور اسی پر مطمئن ہو بیٹھے اور ہماری نشانیوں سے غافل ہو رہے ہیں
YusufAli	Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs—
M.Khan	Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),
Pickthal	Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,
Shakir	Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

The Fire	النَّارُ	Their abode will be	مَأْوَاهُمْ	Those	أُولَئِكَ
earn	يَكْسِبُونَ	They used to	كَانُوا	Because of what	بِمَا

Translit	'Ūlā'ika Ma'wāhumu An-Nāru Bimā Kānū Yaksibūna
AhmedAli	ان کا ٹھکانا آگ ہے بسبب اس کے جو کرتے تھے
Jalandhry	ان کا ٹھکانہ ان (اعمال) کے سبب جو وہ کرتے ہیں دوزخ ہے
YusufAli	Their abode is the Fire because of the (evil) they earned.
M.Khan	Those, their abode will be the Fire, because of what they used to earn.
Pickthal	Their home will be the Fire because of what they used to earn.
Shakir	(As for) those, their abode is the fire because of what they earned.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۖ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي

جَنَّاتِ النَّعِيمِ ﴿٩﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
Will guide them	يَهْدِيهِمْ	Righteous	الصَّالِحَاتِ	And do deedsll guide them	وَعَمِلُوا
Will flow	تَجْرِي	Through their faith	بِإِيمَانِهِمْ	Their Lord	رَبُّهُمْ
In	فِي	Rivers	الْأَنْهَارُ	Under them	مِنْ تَحْتِهِمْ
		(of) delight (Paradise	النَّعِيمِ	The Gardens	جَنَّاتِ

Translit	'Inna Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Yahdīhim Rabbuhum Bi'īmānīhim Tajrī Min Taḥtīhimu Al-'Anḥāru Fī Jannāti An-Na`imi
AhmedAli	بے شک جو لوگ ایمان لائے اور انہوں نے نیک کام کیے انہیں ان کا رب ان کے ایمان کے سبب ہدایت کرے گا ان کے نیچے نعمت کے باغوں میں نہیں بہتی ہوں گی

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Jalandhry	اور جو لوگ ایمان لائے اور نیک کام کرتے رہے ان کو پروردگار ان کے ایمان کی وجہ سے (ایسے مخلوق کی) راہ دکھائے گا (کہ) ان کے نیچے نعمت کے باغوں میں نہریں بہہ رہی ہوں گی
YusufAli	Those who believe, and work righteousness their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss.
M.Khan	Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).
Pickthal	Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,
Shakir	Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

Glory is to you	سُبْحَانَكَ	Therein	فِيهَا	Their way of request (will be)	دَعَوَاهُمْ
Therein	فِيهَا	And their greetings	وَتَحِيَّتُهُمْ	O Allah	اللَّهُمَّ
(of) their request (will be)	دَعَوَاهُمْ	And the last	وَآخِرُ	(will be) peace	سَلَامٌ
(are) to Allah	لِلَّهِ	All the praises	الْحَمْدُ	That	أَنِ
		(of) the worlds	الْعَالَمِينَ	The Lord	رَبِّ

Translit	Da`wāhum Fīhā Subhānaka Al-Lahumma Wa Tahīyatuhum Fīhā Salāmūn Wa 'Ākhīru Da`wāhum 'Ani Al-Hamdu Lillāhi Rabbi Al-'Ālamīna
AhmedAli	اس جگہ ان کی دعا یہ ہوگی کہ اے اللہ تیری ذات پاک ہے اور وہاں ان کا باہمی تحفہ سلام ہوگا اور ان کی دعا کا خاتمہ اس پر ہوگا سب تعریف اللہ کے لیے ہے جو سارے جہان کا پالنے والا ہے
Jalandhry	(جب وہ) ان میں (ان نعمتوں کو دیکھوں گے تو بے ساختہ) کہیں گے سبحان اللہ۔ اور آپس میں ان کی دعا سلام علیکم ہوگی اور ان کا آخری قول یہ (ہوگا) کہ خدائے رب العالمین کی حمد (اور اس کا شکر) ہے
YusufAli	(This will be) their cry therein: "Glory to Thee O Allah!" and "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the Worlds!"
M.Khan	Their way of request therein will be Subhānaka Allāhumma (Glory to You, O Allāh!) and Salām (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillāhi Rabbil-'Ālamīn [All the praises and thanks are to Allāh, the Lord of 'Ālamīn (mankind, jinn and all that exists)].
Pickthal	Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!
Shakir	Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

﴿۱۰﴾ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ ۖ فَنَذَرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿۱۱﴾

Allah	اللَّهُ	Hastens	يُعَجِّلُ	And if	وَلَوْ
As they would hasten	اسْتِعْجَالَهُمْ	The evil	الشَّرَّ	For mankind	لِلنَّاسِ
(to them)	إِلَيْهِمْ	Would be already settled	لَقُضِيَ	For the good	بِالْخَيْرِ
Whose who	الَّذِينَ	But We leave	فَنَذَرُ	Their respite	أَجْلَهُمْ
Their meeting with Us	لِقَاءَنَا	Expect	يَرْجُونَ	Not	لَا
Wandering blindly in distraction	يَعْمَهُونَ	Their trespasses	طُغْيَانِهِمْ	In	فِي

Translit	Wa Law Yu`ajjilu Allāhu Lilnnāsi Ash-Sharra Asti`jālahum Bil-Khayri Laquḍīya 'Ilayhim' Ajaluhum Fanadhāru Al-Ladhīna Lā Yarjūna Liqā'anā Fī Ṭughyānihim Ya`mahūna				
AhmedAli	اور اگر اللہ لوگوں کو برائی جلد پہنچا دے جس طرح وہ بھلائی جلدی مانگتے ہیں تو ان کی عمر ختم کر دی جائے سو ہم چھوڑے رکھتے ہیں ان لوگوں کو جنہیں ہماری ملاقات کی امید نہیں کہ اپنی سرکشی میں بھٹکتے رہیں				
Jalandhry	اور اگر خدا لوگوں کی برائی میں جلدی کرتا جس طرح وہ طلبِ نیر میں جلدی کرتے ہیں۔ تو ان کی (عمر کی) میعاد پوری ہو چکی ہوتی سو جن لوگوں کو ہم سے ملنے کی توقع نہیں انہیں ہم چھوڑے رکھتے ہیں کہ اپنی سرکشی میں بھٹکتے رہیں				
YusufAli	If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good then would their respite be settled at once. But We leave those who rest not their hope of their meeting with Us, in their trespasses, wandering in distraction to and fro.				
M.Khan	And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (Tafsir At-Tabarī).				
Pickthal	If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.				
Shakir	And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.				

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ
يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زَيْنٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿۱۲﴾

Man	الْإِنْسَانَ	Touches	مَسَّ	And when	وَإِذَا
Lying on his side	لِجَنبِهِ	He invokes Us	دَعَانَا	Harm	الضُّرُّ
Or	أَوْ	Sitting	قَاعِدًا	or	أَوْ
We have removed	كَشَفْنَا	But when	فَلَمَّا	Standing	قَائِمًا

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He passes on	مَرَّ	His harm	ضُرُّهُ	From him	عَنْهُ
Invoked Us	يَدْعُنَا	Had never	لَمْ	As if he	كَأَنَّ
That touched him	مَسَّهُ	(averting) for a harm	ضُرٍّ	For	إِلَى
To the extravagant	لِلْمُسْرِفِينَ	It is made fair-seeming	زُيِّنَ	Thus	كَذَلِكَ
do	يَعْمَلُونَ	They used to	كَانُوا	That which	مَا

Translit	<i>Wa 'Idhā Massa Al-'Insāna Ad-Ḍurru Da`ānā Lijanbihi 'Aw Qā'idān 'Aw Qā'imān Falammā Kashafnā 'Anhu Ḍurrahu Marra Ka'an Lam Yad'unā 'Ilā Ḍurrin Massahu Kadhālika Zuyyina Lilmusrifīna Mā Kānū Ya'malūna</i>
AhmedAli	اور جب انسان کو تکلیف پہنچتی ہے تو لیٹے اور بیٹھے اور کھڑے ہونے کی حالت میں ہمیں پکارتا ہے پھر جب ہم اس سے اس تکلیف کو دور کر دیتے ہیں تو اس طرح گزر جاتا ہے گویا کہ ہمیں کسی تکلیف پہنچنے پر پکارا ہی نہ تھا اس طرح یہاں کو پسند آیا ہے، جو کچھ وہ کر رہے ہیں
Jalandhry	اور جب انسان کو تکلیف پہنچتی ہے تو لیٹا اور بیٹھا اور کھڑا (ہر حال میں) ہمیں پکارتا ہے۔ پھر جب ہم اس تکلیف کو اس سے دور کر دیتے ہیں تو (بے لحاظ ہو جاتا ہے اور) اس طرح گزر جاتا ہے گویا کسی تکلیف پہنچنے پر ہمیں کبھی پکارا ہی نہ تھا۔ اسی طرح حد سے نکل جانے والوں کو ان کے اعمال آراستہ کر کے دکھائے گئے ہیں
YusufAli	When trouble toucheth a man, he crieth unto Us (in all postures)— lying down on his side, or sitting or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes!
M.Khan	And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the Musrifūn that which they used to do.
Pickthal	And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus have the deeds of the transgressores been made fair-seeming unto the prodigal.
Shakir	And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

Generation	الْقُرُونَ	We destroyed	أَهْلَكْنَا	And indeed	وَلَقَدْ
They did wrong	ظَلَمُوا	When	لَمَّا	Before you	مِنْ قَبْلِكُمْ
With clear proof	بِالْبَيِّنَاتِ	Their Messengers	رُسُلُهُمْ	While come to them	وَجَاءَتْهُمْ
Suh as to believe	لِيُؤْمِنُوا	They were	كَانُوا	but not	وَمَا
The people	الْقَوْمَ	Do We require	نَجْزِي	Thus	كَذَلِكَ
				(who are) sinners	الْمُجْرِمِينَ

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Translit	<i>Wa Laqad 'Ahlaknā Al-Qurūna Min Qablikum Lammā Żalamū Wa Jā'at/hum Rusuluhum Bil-Bayyināti Wa Mā Kānū Liyu'uminū Kadhālika Najzī Al-Qawma Al-Mujrimīna</i>
AhmedAli	اور البتہ ہم تم سے پہلے کئی امتوں کو ہلاک کر چکے ہیں جب انہوں نے ظلم اختیار کیا حالانکہ پیغمبران کے پاس کھلی نشانیاں لائے تھے اور وہ ہرگز ایمان لانے والے نہ تھے ہم گناہگاروں کو ایسی ہی سزا دیا کرتے ہیں
Jalandhry	اور تم سے پہلے ہم کئی امتوں کو جب انہوں نے ظلم کا راستہ اختیار کیا ہلاک کر چکے ہیں۔ اور ان کے پاس پیغمبر کھلی نشانیاں لے کر آئے مگر وہ ایسے نہ تھے کہ ایمان لاتے۔ ہم گناہگار لوگوں کو اسی طرح بدلہ دیا کرتے ہیں
YusufAli	Generations before you We destroyed when they did wrong: their Messengers came to them with Clear Signs, but they would not believe! Thus do We requite those who sin!
M.Khan	And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimūn (disbelievers, polytheists, sinners, criminals).
Pickthal	We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.
Shakir	And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

Successors (generations after generations)	خَلَائِفَ	We made you	جَعَلْنَاكُمْ	Then	ثُمَّ
After them	مِنْ بَعْدِهِمْ	The land	الْأَرْضِ	In	فِي
You would work	تَعْمَلُونَ	How	كَيْفَ	That we might see	لِنَنْظُرَ

Translit	<i>Thumma Ja `alnākum Khalā'ifa Fī Al-'Ardī Min Ba`dihim Linanzura Kayfa Ta`malūna</i>
AhmedAli	پھر ہم نے تمہیں ان کے بعد زمین میں نائب بنایا تاکہ دیکھیں تم کیا کرتے ہو
Jalandhry	پھر ہم نے ان کے بعد تم لوگوں کو ملک میں خلیفہ بنایا تاکہ دیکھیں تم کیسے کام کرتے ہو
YusufAli	Then We made you heirs in the land after them, to see how ye would behave!
M.Khan	Then We made you successors after them, generations after generations in the land, that We might see how you would work.
Pickthal	Then We appointed you viceroys in the earth after them, that We might see how ye behave.
Shakir	Then We made you successors in the land after them so that We may see how you act.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۚ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بُقْرَانٍ ۚ غَيْرِ هَذَا أَوْ بَدَّلَهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۚ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

Unto them	عَلَيْهِمْ	Are recited	تُتْلَىٰ	And when	وَإِذَا
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سورة يونس

Say	قَالَ	Clear	بَيِّنَاتٍ	Our verses	آيَاتُنَا
Hope for	يَرْجُونَ	Not	لَا	Those who	الَّذِينَ
A Quran	بِقُرْآنٍ	Bring us	أَنْتِ	Their meeting with Us	لِقَاءَنَا
Or	أَوْ	This	هَذَا	Other than	غَيْرِ
Not	مَا	Say	فُلٍ	Change it	بَدَلُهُ
To	أَنْ	For me	لِي	it is (possible)	يَكُونُ
Accord	تِلْقَاءٍ	On	مِنْ	Change it	أَبَدَلُهُ
I follow	أَتَّبِعُ	Not	إِنْ	My own	نَفْسِي
Is revealed	يُوحَى	That which	مَا	But	إِلَّا
Fear	أَخَافُ	Verily I	إِنِّي	Unto me	إِلَيَّ
My Lord	رَبِّي	I were to disobey	عَصَيْتُ	If	إِنْ
The Great	عَظِيمٍ	(of) Day	يَوْمٍ	The torment	عَذَابٍ

Translit	<i>Wa 'Idhā Tutlā `Alayhim `Āyātunā Bayyinātin Qāla Al-Ladhīna Lā Yarjūna Liqā'anā A'ti Biqur'ānin Ghayri Hādha 'Aw Baddilhu Qul Mā Yakūnu Lī 'An 'Ubaddilahu Min Tilqā'i Nafsī 'In 'Attabi'u 'Illā Mā Yūhā 'Ilayya 'Innī 'Akhāfu 'In `Aṣaytu Rabbī 'Adhāba Yawmin `Aẓīmīn</i>
AhmedAli	اور جب ان کے سامنے ہماری واضح آیتیں پڑھی جاتی ہیں وہ لوگ کہتے ہیں ہمیں ہم سے ملاقات کی امید نہیں کہ اس کے سوا کوئی قرآن لے آیا اسے بدل دے تو کہہ دے میرا کام نہیں کہ اپنی طرف سے اسے بدل دوں میں اس کی تابعداری کرتا ہوں جو میری طرف وحی کی جائے اگر میں اپنے رب کی نافرمانی کروں تو بڑے دن کے عذاب سے ڈرتا ہوں
Jalandhry	اور جب ان کو ہماری آیتیں پڑھ کر سنائی جاتی ہیں تو جن لوگوں کو ہم سے ملنے کی امید نہیں وہ کہتے ہیں کہ (یا تو) اس کے سوا کوئی اور قرآن (بنا) لاؤ یا اس کو بدل دو۔ کہہ دو کہ مجھ کو اختیار نہیں ہے کہ اسے اپنی طرف سے بدل دو۔ میں تو اسی حکم کا تابع ہوں جو میری طرف آتا ہے۔ اگر میں اپنے پروردگار کی نافرمانی کروں تو مجھے بڑے (تخت) دن کے عذاب سے خوف آتا ہے
YusufAli	But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us, say: "Bring us a Reading other than this or change this." Say: "It is not for me, of my own accord to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the Penalty of a Great Day (to come)."
M.Khan	And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ān other than this, or change it." Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection). if I were to disobey my Lord."
Pickthal	And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.
Shakir	And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

Had so willed	شَاءَ	If	لَوْ	Say	قُلْ
I should have recited it	تَلَوْتُهُ	Not	مَا	Allah	اللَّهُ
Would He have made known to you	أَدْرَاكُمْ	Nor	وَلَا	To you	عَلَيْكُمْ
I have stayed	لَبِثْتُ	Verily	فَقَدْ	It	بِهِ
Before this	مِنْ	A lifetime	عُمُرًا	Amongst you	فِيكُمْ
		You think	تَعْقِلُونَ	Then do not	أَفَلَا

Translit	Qul Law Shā'a Allāhu Mā Talawtuhu `Alaykum Wa Lā 'Adrākum Bihi Faqad Labithtu Fīkum `Umurāan Min Qablihi 'Afalā Ta`qilūna				
AhmedAli	کہہ دو اگر اللہ چاہتا تو میں اسے تمہارے سامنے نہ پڑھتا اور نہ وہی تمہیں اس سے خبردار کرتا کیوں کہ اس سے پہلے تم میں ایک عمر گزار چکا ہوں کیا پھر تم نہیں سمجھتے				
Jalandhry	(یہ بھی) کہہ دو کہ اگر خدا چاہتا تو (نہ تو) میں ہی یہ (کتاب) تم کو پڑھ کر سناتا اور نہ وہی تمہیں اس سے واقف کرتا۔ میں اس سے پہلے تم میں ایک عمر رہا ہوں (اور کبھی ایک کلمہ بھی اس طرح کا نہیں کہا) بھلا تم سمجھتے نہیں				
YusufAli	Say: "If Allah had so willed, I should not have rehearsed it to you nor should He have made it known to you. A whole lifetime before this have I tarried amongst you: will ye not then understand?"				
M.Khan	Say (O Muhammad SAW): "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"				
Pickthal	Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?				
Shakir	Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?				

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

Than he who	مِمَّنِ	Does more wrong	أَظْلَمُ	so who	فَمَنْ
Allah	اللَّهُ	Against	عَلَىٰ	Forges	افْتَرَىٰ
Denies/belies	كَذَّبَ	Or	أَوْ	A lie	كَذِبًا
Not	لَا	Surely	إِنَّهُ	His Signs	بِآيَاتِهِ
		The sinners	الْمُجْرِمُونَ	Succeed	يُفْلِحُ

Translit	Faman 'Aẓlamu Mimmani Aftarā `Alā Allāhi Kadhibāan 'Aw Kadhdhaba Bi'āyātihi 'Innahu Lā Yuflihu Al-Mujrimūna				
AhmedAli	پھر اس سے بڑا ظالم کون ہو گا جو اللہ پر بہتان باندھے یا اس کی آیتوں کو جھٹلائے بے شک گناہگاروں کا بھلا نہیں ہوتا				

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Jalandhry	تو اس سے بڑھ کر ظالم کون ہو خدا پر جھوٹ افتر کرے اور اس کی آیتوں کو جھٹلائے۔ بے شک گنہگار فلاح نہیں پائیں گے
YusufAli	Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.
M.Khan	So who does more wrong than he who forges a lie against Allāh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
Pickthal	Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.
Shakir	Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ

أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

﴿18﴾

Allah	اللَّهُ	Besides	مِنْ دُونِ	And they worship	وَيَعْبُدُونَ
Hurt them	يَضُرُّهُمْ	Not	لَا	(things) that	مَا
And they say	وَيَقُولُونَ	Profit them	يَنْفَعُهُمْ	Nor	وَلَا
With	عِنْدَ	Our intercessors	شُفَعَاؤُنَا	These are	هَؤُلَاءِ
Do you inform	أَتُنَبِّئُونَ	Say	قُلْ	Allah	اللَّهُ
Not	لَا	Of that which	بِمَا	Allah	اللَّهُ
The heavens	السَّمَاوَاتِ	In	فِي	He knows	يَعْلَمُ
The earth	الْأَرْضِ	On	فِي	nor	وَلَا
Above all that which	عَمَّا	And Exalted	وَتَعَالَى	Glorified is He	سُبْحَانَهُ
				They associate as partners (with Him)	يُشْرِكُونَ

Translit	Wa Ya `budūna Min Dūni Allāhi Mā Lā Yaḍurruhum Wa Lā Yanfa`uhum Wa Yaqūlūna Hā`uulā` Shufa`ā`uunā `Inda Allāhi Qul `Atunabbi`ūna Allāha Bimā Lā Ya `lamu Fī As-Samāwāti Wa Lā Fī Al-`Arḍi Subḥānahu Wa Ta`ālā `Ammā Yushrikūna
AhmedAli	اور اللہ کے سوا اس چیز کی پرستش کرتے ہیں جو نہ انہیں نقصان پہنچا سکے اور نہ انہیں نفع دے سکے اور کہتے ہیں اللہ کے ہاں یہ ہمارے سفارشی ہیں کہہ دو کیا تم اللہ کو بتلاتے ہو جو اسے آسمانوں اور زمین میں معلوم نہیں وہ پاک ہے اور ان لوگوں کے شرک سے بلند ہے
Jalandhry	اور یہ (لوگ) خدا کے سوا ایسی چیزوں کی پرستش کرتے ہیں جو نہ ان کا کچھ بگاڑ ہی سکتی ہیں اور نہ کچھ بھلا ہی کر سکتی ہیں اور کہتے ہیں کہ یہ خدا کے پاس ہماری سفارش کرنے والے ہیں۔ کہہ دو کہ کیا تم خدا کو ایسی چیز بتاتے ہو جس کا وجود اسے نہ آسمانوں میں معلوم ہوتا ہے اور نہ زمین میں۔ وہ پاک ہے اور (اس کی شان) ان کے شرک کرنے سے بہت بلند ہے
YusufAli	They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors

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	with Allah." Say: "Do ye indeed inform Allah of something He knows, not in the heavens or on earth?— Glory to Him! and far is He above the partners they ascribe (to Him)!"
M.Khan	And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!
Pickthal	They worship besides Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and high exalted above all that ye associate (with Him)!
Shakir	And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

Mankind	النَّاسُ	Were	كَانَ	And not	وَمَا
One	وَاحِدَةً	Community	أُمَّةً	But	إِلَّا
A Word	كَلِمَةً	And had not it been for	وَلَوْلَا	They they differed (later)	فَاخْتَلَفُوا
Your Lord	رَبِّكَ	From	مِنْ	That went forth before	سَبَقَتْ
Regarding what	فِيمَا	Between them	بَيْنَهُمْ	It would have been settled	لَقُضِيَ
		They differed	يَخْتَلِفُونَ	(in it)	فِيهِ

Translit	<i>Wa Mā Kāna An-Nāsu 'Illā 'Ummatan Wāhīdatan Fākhtalafū Wa Lawlā Kalimatun Sabaqat Min Rabbika Laquḍīya Baynahum Fīmā Fīhi Yakhtalifūna</i>
AhmedAli	اور وہ لوگ ایک ہی امت تھے پھر جدا جدا ہو گئے اور اگر ایک بات تمہارے پروردگار کی طرف سے پہلے نہ ہو چکی ہوتی تو بن باتوں میں وہ اختلاف کرتے ہیں ان میں فیصلہ کر دیا جاتا ہے
Jalandhry	اور (سب) لوگ (پہلے) ایک ہی امت (یعنی ایک ہی ملت پر) تھے۔ پھر جدا جدا ہو گئے۔ اور اگر ایک بات جو تمہارے پروردگار کی طرف سے پہلے ہو چکی ہے نہ ہوتی تو بن باتوں میں وہ اختلاف کرتے ہیں ان میں فیصلہ کر دیا جاتا
YusufAli	Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.
M.Khan	Mankind were but one community (i.e. on one religion - Islāmic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed
Pickthal	Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.
Shakir	And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغِيبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ

﴿20﴾

Is sent down	أُنزِلَ	How is it that not	لَوْلَا	And they say	وَيَقُولُونَ
From	مِنْ	A sign	آيَةٌ	On him	عَلَيْهِ
Verily	إِنَّمَا	Say	فَقُلْ	His Lord	رَبِّهِ
So wait	فَانْتَظِرُوا	Belongs to Allah (alone)	لِلَّهِ	The unseen	الْغِيبُ
Among	مِنْ	(am) with you	مَعَكُمْ	Verily I	إِنِّي
				Those who wait	الْمُنْتَظِرِينَ

Translit	Wa Yaqūlūna Lawlā 'Unzila 'Alayhi 'Āyatun Min Rabbihi Faqul 'Innamā Al-Ghaybu Lillāhi Fāntaẓirū 'Innī Ma`akum Mina Al-Muntaẓirīna
AhmedAli	اور کہتے ہیں اس پر اس کے رب سے کوئی نشانی کیوں نہ اتری سو تو کہہ دے کہ غیب کی بات اللہ ہی جانتا ہے سو تم انتظار کرو میں بھی تمہارے ساتھ انتظار کرتا ہوں
Jalandhry	اور کہتے ہیں کہ اس پر اس کے پروردگار کی طرف سے کوئی نشانی کیوں نازل نہیں ہوئی۔ کہہ دو کہ غیب (کا علم) تو خدا کو ہے سو تم انتظار کرو۔ میں بھی تمہارے ساتھ انتظار کرتا ہوں
YusufAli	They say: "Why is not a Sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know). Then wait ye: I too will wait with you."
M.Khan	And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allāh Alone, so wait you, verily I am with you among those who wait (for Allāh's Judgement)."
Pickthal	And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.
Shakir	And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait--surely I too, with you am of those who wait.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا

﴿21﴾

Mankind	النَّاسَ	We let taste	أَذَقْنَا	And when	وَإِذَا
(some) adversity	ضَرَاءٍ	after	مِنْ بَعْدِ	Mercy	رَحْمَةً
They have	لَهُمْ	Behold	إِذَا	Has afflicted them	مَسَّتْهُمْ
Our Signs	آيَاتِنَا	against	فِي	A plot	مَكْرٌ
(is) more Swift	أَسْرَعُ	Allah	اللَّهُ	Say	قُلِ
Our Messengers (angels)	رُسُلَنَا	certainly	إِنَّ	In planning	مَكْرًا

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Which you plot	تَمْكُرُونَ	All that	مَا	Record	يَكْتُبُونَ
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Translit	Wa 'Idhā 'Adhaqnā An-Nāsa Rahmatan Min Ba'di Ḍarrā'a Massat/hum 'Idhā Lahum MakrunFī 'Āyātīnā Qulī Allāhu 'Asra'u Makrāan 'Inna Rusulanā Yaktubūna Mā Tamkurūn				
AhmedAli	اور جب ہم لوگوں کو اپنی رحمت کا مزہ چکھاتے ہیں اس تکلیف کے بعد جو انہیں پہنچی تھی تو وہ ہماری آیتوں کے متعلق حیلے کرنے لگتے ہیں کہہ دو کہ اللہ بہت جلد حیلہ کرنے والا ہے بے شک ہمارے فرشتے تمہارے سب حیلوں کو لکھ رہے ہیں				
Jalandhry	اور جب ہم لوگوں کو تکلیف پہنچنے کے بعد (اپنی) رحمت (سے آسائش) کا مزہ چکھاتے ہیں تو وہ ہماری آیتوں میں حیلے کرنے لگتے ہیں۔ کہہ دو کہ خدا بہت جلد حیلہ کرنے والا ہے۔ اور جو حیلے تم کرتے ہو ہمارے فرشتے ان کو لکھتے جاتے ہیں				
YusufAli	When We make mankind taste of some mercy after adversity hath touched them Behold! they take to plotting against our Signs! Say: "Swifter to plan is Allah!" Verily Our messengers record all the plots that ye make!				
M.Khan	And when We let mankind taste mercy after some adversity has afflicted them, behold! they take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allāh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.				
Pickthal	And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.				
Shakir	And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.				

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

Enables you to travel	يُسَيِّرُكُمْ	Who	الَّذِي	He (it is)	هُوَ
And sea	وَالْبَحْرِ	Land	الْبَرِّ	Through	فِي
You are	كُنْتُمْ	When	إِذَا	Till	حَتَّىٰ
And they sail	وَجَرَيْنَ	The ships	الْفُلِكِ	In	فِي
A good	طَيِّبَةٍ	With wind	بِرِيحٍ	With them	بِهِمْ
Comes to it	جَاءَتْهَا	Therein	بِهَا	And they are glad	وَفَرِحُوا
And come to them	وَجَاءَهُمْ	A stormy	عَاصِفٌ	wind	رِيحٌ
Every	كُلٌّ	From	مِنْ	The waves	الْمَوْجُ
That they	أَنَّهُمْ ۖ	And they think	وَظَنُّوا	Place	مَكَانٍ
They invoke	دَعَوُا	Therein	بِهِمْ	Are encircled	أُحِيطَ
For Him Alone	لَهُ	Making pure	مُخْلِصِينَ	Allah	اللَّهُ
You (Allah) deliver us	أَنجَيْنَا	(saying) if	لَئِنْ	Their faith	الدِّينَ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

We shall truly be	لَنَكُونَنَّ	This	هَذِهِ	from	مِنْ
		The grateful	الشَّاكِرِينَ	Of	مِنْ

Translit	Huwa Al-Ladhī Yusayyirukum Fī Al-Barri Wa Al-Bahri Ḥattā 'Idhā Kuntum Fī Al-Fulki Wa Jarayna Bihim Birīḥin Ṭayyibatin Wa Fariḥū Bihā Jā'at/hā Rīḥun 'Āṣifun Wa Jā'ahumu Al-Mawju Min Kulli Makānin Wa Ḥannū 'Annahum 'Uḥīṭa Bihim Da'aw Allāha Mukhlīṣīna LahuAd-Dīna La'in 'Anjaytanā Min Hadhihi Lanakūnanna Mina Ash-Shākirīna
AhmedAli	وہی ہے جو تمہیں جنگل اور دریا میں سیر کرنے کی توفیق دیتا ہے یہاں تک کہ جب تم کشتیوں میں بیٹھے ہو اور وہ کشتیاں لوگوں کو موافق ہوا کے ذریعہ سے لے کر چلتی ہیں اور وہ لوگ ان سے خوش ہوتے ہیں تو ناگہاں تیز ہوا چلتی ہے اور ہر طرف سے ان پر لہریں پھانے لگتی ہیں اور وہ خیال کرتے ہیں کہ بے شک وہ لہروں میں گھر گئے ہیں تو سب خالص اعتقاد سے اللہ ہی کو پکارنے لگتے ہیں کہ اگر تو ہمیں اس مصیبت سے بچا دے تو ہم ضرور شکر گزار رہیں گے
Jalandhry	وہی تو ہے جو تم کو جنگل اور دریا میں چلنے پھرنے اور سیر کرنے کی توفیق دیتا ہے۔ یہاں تک کہ جب تم کشتیوں میں (سوار) ہوتے اور کشتیاں پاکیزہ ہوا (کے نرم نرم بھونکوں) سے سواروں کو لے کر چلنے لگتی ہیں اور وہ ان سے خوش ہوتے ہیں تو ناگہاں زلزلے کی ہوا چل پڑتی ہے اور لہریں ہر طرف سے ان پر (جوش مارتی ہوئی) آنے لگتی ہیں اور وہ خیال کرتے ہیں کہ (اب تو) لہروں میں گھر گئے تو اس وقت خالص خدا ہی کی عبادت کر کے اس سے دعا مانگنے لگتے ہیں کہ (اے خدا) اگر تو ہم کو اس سے نجات بخئے تو ہم (تیرے) بہت ہی شکر گزار ہوں
YusufAli	He it is Who enableth you to traverse through land and sea; so that ye even board ships— they sail with them with a favourable wind and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him, saying "If Thou dost deliver us from this, we shall truly show our gratitude!"
M.Khan	He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly be of the grateful."
Pickthal	He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.
Shakir	He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ
 ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا ۚ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿23﴾

Behold	إِذَا	He delivered them	أَنْجَاهُمْ	But when	فَلَمَّا ۚ
In	فِي	Rebel (disobey Allah)	يَبْغُونَ	They	هُم
O	يَا أَيُّهَا ۖ	Wrongfully (without right)	بِغَيْرِ الْحَقِّ	The earth	الْأَرْضِ
Your rebellion	بَغْيُكُمْ	(is) only	إِنَّمَا	Man kind	النَّاسُ
A brief enjoyment	مَتَاعَ	Your ownelves	أَنْفُسِكُمْ	Against	عَلَى

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Then	ثُمَّ	(this) worldly	الدُّنْيَا	(of) life	الْحَيَاةِ
And We shall inform you	فَنُنَبِّئُكُمْ	(is) your return	مَرْجِعُكُمْ	Unto Us	إِلَيْنَا
To	تَعْمَلُونَ	You used to	كُنْتُمْ	Of that which	بِمَا

Translit	<i>Falammā 'Anjāhum 'Idhā Hum Yabghūna Fī Al-'Arḍi Bighayri Al-Ḥaqqi Yā 'Ayyuhā An-Nāsu 'Innamā Baghyukum `Alā 'Anfusikum Matā`a Al-Ḥayāati Ad-Dunyā Thumma 'Ilaynā Marji`ukum Fanunabbi`ukum Bimā Kuntum Ta`malūna</i>
AhmedAli	پھر جب اللہ انہیں نجات دے دیتا ہے تو ملک میں ناحق شرارت کرنے لگتے ہیں اے لوگو تمہاری شرارت کا وبال تمہاری جانوں پر ہی پڑے گا دنیا کی زندگی کا نفع اٹھا لو پھر ہمارے ہاں ہی تمہیں لوٹ کر آنا ہے پھر ہم تمہیں بتلا دیں گے جو کچھ تم کیا کرتے تھے
Jalandhry	لیکن جب وہ ان کو نجات دے دیتا ہے تو ملک میں ناحق شرارت کرنے لگتے ہیں۔ لوگو! تمہاری شرارت کا وبال تمہاری ہی جانوں پر ہوگا تم دنیا کی زندگی کے فائدے اٹھا لو۔ پھر تم کو ہمارے پاس لوٹ کر آنا ہے۔ اس وقت ہم تم کو بتائیں گے جو کچھ تم کیا کرتے تھے
YusufAli	But when He delivereth them Behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls— an enjoyment of the life of the Present: in the end to Us is your return, and We shall show you the truth of all that ye did.
M.Khan	But when He delivers them, behold! they rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your own selves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.
Pickthal	Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.
Shakir	But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَغْنِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ



Life	الْحَيَاةِ	The likeness	مَثَلُ	Verily	إِنَّمَا
Which We send down	أَنْزَلْنَاهُ	(is) as the water (rain)	كَمَاءٍ	(of) the wordly	الدُّنْيَا
So intermingle	فَاخْتَلَطَ	They sky	السَّمَاءِ	From	مِنْ
(of) the earth	الْأَرْضِ	Produce	نَبَاتُ	With it	بِهِ
Men	النَّاسُ	Eat	يَأْكُلُ	Of which	مِمَّا
When	إِذَا	Until	حَتَّىٰ	And cattle	وَالْأَنْعَامُ
Its adornments	زُخْرُفَهَا	The earth	الْأَرْضُ	Takes	أَخَذَتْ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Its people	أَهْلُهَا	And think	وَوَظَنَ	And is beautified	وَارْتَبَتْ
Over it	عَلَيْهَا	Have all the power of disposal	فَادِرُونَ	That they	أَنَّهُمْ
By night	لَيْلًا	Our Command	أَمْرُنَا	Reaches it	أَتَاهَا
We make it	فَجَعَلْنَاهَا ۚ	By day	نَهَارًا	Or	أَوْ
Not	لَمْ	As if	كَأَنَّ	Like a clean-mown harvest	حَصِيدًا
Thus	كَذَلِكَ	Yesterday	بِالْأَمْسِ	It had flourished	تَغَنَّى
For the people	لِقَوْمٍ	The Verses	الآيَاتِ	We explain in detail	نُفَصِّلُ
				Who reflect	يَتَفَكَّرُونَ

Translit	'Innamā Mathalu Al-Ĥayāati Ad-Dunyā Kamā'in 'Anzalnāhu Mina As-Samā'i Fākhtalaṭa BihiNabātu Al-'Arḍi Mimmā Ya'kulu An-Nāsu Wa Al-'An'ām Ĥattā 'Idhā 'Akhadhātī Al-'Arḍu Zukhrufahā Wa Azzayyanat Wa Ḥanna 'Ahluhā 'Annahum Qādirūna 'Alayhā 'Atāhā'Amrunā Laylān 'Aw Nahārān Faja' alnāhā Ḥaṣīdān Ka'an Lam Taghna Bil-'Amsi Kadhālika Nufaṣṣilu Al-'Āyāti Liqawmin Yatafakkarūna
AhmedAli	دنیا کی زندگی کی مثال مینہ کی سی ہے کہ اسے ہم نے آسمان سے اتارا پھر اس کے ساتھ سبزہ مل کر نکلا جسے آدمی اور جانور کھاتے ہیں یہاں تک کہ جب زمین سبزے سے خوبصورت اور آراستہ ہوگئی اور زمین والوں نے خیال کیا کہ وہ اس پر بالکل قابض ہو چکے ہیں تو اس پر ہماری طرف سے دن یا رات میں کوئی حادثہ آ پڑا سو ہم نے اسے ایسا صاف کر دیا کہ گویا کل وہاں کچھ بھی نہ تھا اس طرح ہم نشانیوں کو کھول کر بیان کرتے ہیں اور لوگوں کے سامنے جو غور کرتے ہیں
Jalandhry	دنیا کی زندگی کی مثال مینہ کی سی ہے کہ ہم نے اس کو آسمان سے برسایا۔ پھر اس کے ساتھ سبزہ جسے آدمی اور جانور کھاتے ہیں مل کر نکلا یہاں تک کہ زمین سبزے سے خوشا اور آراستہ ہوگئی اور زمین والوں نے خیال کیا کہ وہ اس پر پوری دسترس رکھتے ہیں ناگہاں رات کو یا دن کو ہمارا حکم (عذاب) آپہنچا تو ہم نے اس کو کاٹ (کر ایسا کر) ڈالا کہ گویا کل وہاں کچھ تھا ہی نہیں۔ جو لوگ غور کرنے والے ہیں۔ ان کے لیے ہم (اپنی قدرت کی) نشانیاں اسی طرح کھول کھول کر بیان کرتے ہیں
YusufAli	The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth— which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! Thus do We explain the Signs in detail for those who reflect.
M.Khan	Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
Pickthal	The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.
Shakir	The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿25﴾

To	إِلَىٰ	Calls	يَدْعُو	And Allah	وَاللَّهُ
And guides	وَيَهْدِي	(of) people	السَّلَامِ	The home	دَارِ
To	إِلَىٰ	He wills	يَشَاءُ	Whom	مَنْ
		The Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	Wa Allāhu Yad`ū 'Ilā Dāri As-Salāmi Wa Yahdī Man Yashā'u 'Ilā Širāṭin Mustaqīmīn
AhmedAli	اور اللہ سلامتی کے گھر کی طرف بلاتا ہے اور جسے چاہے سیدھا راستہ دکھاتا ہے
Jalandhry	اور خدا سلامتی کے گھر کی طرف بلاتا ہے۔ اور جس کو چاہتا ہے سیدھا راستہ دکھاتا ہے
YusufAli	But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a Way that is straight.
M.Khan	Allāh calls to the Home of peace (i.e. Paradise, by accepting Allāh's religion of Islāmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
Pickthal	And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.
Shakir	And Allah invites to the abode of peace and guides whom He pleases into the right path.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿26﴾

(is) the best	الْحُسْنَىٰ	Have done good	أَحْسَنُوا	For those who	لِّلَّذِينَ
Shall cover	يَرْهَقُ	Neither	وَلَا	And even more	وَزِيَادَةٌ
Not	وَلَا	dust	قَتَرٌ	Their faces	وُجُوهَهُمْ
The dwellers	أَصْحَابُ	They (are)	أُولَٰئِكَ	Humiliating disgrace	ذِلَّةٌ
Therein	فِيهَا	They	هُمْ	(of) Paradise	الْجَنَّةِ
				Will abide forever	خَالِدُونَ

Translit	Lilladhīna 'Ahsanū Al-Ĥusnā Wa Ziyādatun Wa Lā Yarhaqu Wujūhahum Qatarun Wa LāDhillatun 'Ulā'ika 'Aṣḥābu Al-Jannati Hum Fīhā Khālidūna
AhmedAli	جنوں نے بھلائی کی ان کے لئے بھلائی ہے اور زیادتی بھی اور ان کے منہ پر سیاہی اور رسوائی نہیں چڑھے گی وہ ہمیشہ رہیں گے
Jalandhry	جن لوگوں نے نیکو کاری کی ان کے لیے بھلائی ہے اور (مزید برآں) اور بھی اور ان کے مونہوں پر نہ تو سیاہی چھائے گی اور نہ رسوائی۔ یہی جنتی ہیں کہ اس میں ہمیشہ رہیں گے
YusufAli	To those who do right is a goodly (reward)— yea, more (than in measure)! No darkness nor shame shall cover their faces! They are Companions of the Garden; they will abide therein (for aye)!
M.Khan	For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of

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	glancing at the Countenance of Allāh swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
Pickthal	For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.
Shakir	For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ
كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

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Evil deeds	السَّيِّئَاتِ	Have earned	كَسَبُوا	and those who	وَالَّذِينَ
(is) the like thereof	بِمِثْلِهَا	(of) an evil deed	سَيِّئَةٍ	The recompense	جَزَاءُ
Not	مَا	Humiliating disgrace	ذِلَّةٌ	And will cover them	وَتَرْهَقُهُمْ
Allah	اللَّهُ	From	مِنْ	They will have	لَهُمْ
As if	كَأَنَّمَا	Defender	عَاصِمٍ	Any	مِنْ
With pieces	قِطْعًا	Their faces	وُجُوهُهُمْ	Had been covered	أُغْشِيَتْ
The darkness (of)	مُظْلِمًا	Night	اللَّيْلِ	From	مِنْ
(of) the Fire	النَّارِ	Dwellers	أَصْحَابُ	They are	أُولَٰئِكَ
Will abide forever	خَالِدُونَ	Therein	فِيهَا	They	هُمْ

Translit	Wa Al-Ladhīna Kasabū As-Sayyi'āti Jazā'u Sayyi'atin Bimithlihā Wa Tarhaquhum DhillatunMā Lahum Mina Allāhi Min `Āshimin Ka'annamā 'Ughshiyat Wujūhuhum Qiṭa`āan Mina Al-Layli Muẓlimāan 'Ūlā'ika 'Aṣḥābu An-Nāri Hum Fīhā Khālidūna
AhmedAli	اور جنہوں نے برے کام کئے تو برائی کا بدلہ ویسا ہی ہوگا کہ ان پر ذلت چھائے گی اور انہیں اللہ سے بچانے والا کوئی نہ ہوگا گویا کہ ان کے مونہوں پر اندھیری رات کے ٹکڑے اور ڈنکے گئے ہیں یہی دوزخی ہیں وہ اس میں ہمیشہ رہیں گے
Jalandhry	اور جنہوں نے برے کام کئے تو برائی کا بدلہ ویسا ہی ہوگا۔ اور ان کے مونہوں پر ذلت چھا جائے گی۔ اور کوئی ان کو خدا سے بچانے والا نہ ہوگا۔ ان کے مونہوں (کی سیاہی کا یہ عالم ہوگا کہ ان) پر گویا اندھیری رات کے ٹکڑے اڑھا دیئے گئے ہیں۔ یہی دوزخی ہیں کہ ہمیشہ اس میں رہیں گے
YusufAli	But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for aye)!
M.Khan	And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered, as it were with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.
Pickthal	And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
Shakir	And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come

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upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ ۖ
وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٨﴾

All together	جَمِيعًا	We shall gather them	نَحْشُرُهُمْ	And the Day (whereon)	وَيَوْمَ
To those who	لِلَّذِينَ	We shall say	نَقُولُ	Then	ثُمَّ
you	أَنْتُمْ	(stop at) your place	مَكَانَكُمْ	Set partners in worship (with Us)	أَشْرَكُوا
(between) them	بَيْنَهُمْ	Then We shall separate	فَزَيَّلْنَا ۖ	And your partners	وَشُرَكَائُكُمْ
(it was) not	مَا	Their partners	شُرَكَائُهُمْ	And shall say	وَقَالَ
To worship	تَعْبُدُونَ	Us	إِنَّا	You used	كُنْتُمْ

Translit	Wa Yawma Nahshuruhum Jamī`āan Thumma Naqūlu Lilladhīna 'Ashrakū Makānakum 'AntumWa Shurakā'uukum Fazayyalnā Baynahum Wa Qāla Shurakā'uuhum Mā Kuntum 'Īyānā Ta`budūna
AhmedAli	اور جس دن ہم ان سب کو جمع کرینگے پھر مشرکوں سے کہیں گے تم اور تمہارے شریک اپنی جگہ کھڑے رہو تو ہم ان میں پھوٹ ڈال دیں گے اور ان کے شریک کہیں گے کہ تم ہماری عبادت نہیں کرتے تھے
Jalandhry	اور جس دن ہم ان سب کو جمع کریں گے پھر مشرکوں سے کہیں گے کہ تم اور تمہارے شریک اپنی اپنی جگہ ٹھہرے رہو۔ تو ہم ان میں تفرقہ ڈال دیں گے اور ان کے شریک (ان سے) کہیں گے کہ تم ہم کو نہیں پوجا کرتے تھے
YusufAli	One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as `partners.'" We shall separate them, and their "partners" shall say: "It was not us that ye worshipped!"
M.Khan	And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship."
Pickthal	On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.
Shakir	And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾

For a witness	شَهِيدًا	Allah	بِاللَّهِ	So sufficient is	فَكَفَى
that	إِنْ	And (between) you	وَبَيْنَكُمْ	Between us	بَيْنَنَا
Your worship	عِبَادَتِكُمْ	Of	عَنْ	We were	كُنَّا

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			Indeed unaware	لَغَافِلِينَ
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Translit	<i>Fakafā Billāhi Shahīdāan Baynanā Wa Baynakum 'In Kunnā 'An 'Ibādatikum Laghāfilīna</i>
AhmedAli	سوالہ ہمارے اور تمہارے درمیان گواہ کافی ہے کہ ہمیں تمہاری عبادت کی خبر ہی نہ تھی
Jalandhry	ہمارے اور تمہارے درمیان خدا ہی گواہ کافی ہے۔ ہم تمہاری پرستش سے بالکل بے خبر تھے
YusufAli	"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"
M.Khan	"So sufficient is Allāh for a witness between us and you, that We indeed knew nothing of your worship of us."
Pickthal	Allah sufficeth as a witness between us and you, that we were unaware of your worship.
Shakir	Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿30﴾

Every	كُلُّ	Will know	تَبْلُو	There	هُنَالِكَ
He had earned before	أَسْلَفَتْ	What	مَا	Person	نَفْسٍ
Allah	اللَّهُ	To	إِلَى	And they will be brought back	وَرُدُّوا
And will vanish	وَضَلَّ	Rightful	الْحَقُّ	Their Lord	مَوْلَاهُمْ
They used	كَانُوا	What	مَا	From them	عَنْهُمْ
				To invent (false deities)	يَفْتَرُونَ

Translit	<i>Hunālika Tablū Kullu Nafsin Mā 'Aslafat Wa Ruddū 'Ilā Allāhi Mawlāhumu Al-Ĥaqqi Wa Ḍalla 'Anhum Mā Kānū Yaftarūna</i>
AhmedAli	اس جگہ ہر شخص اپنے پہلے کئے ہوئے کاموں کو جانچ لے گا اور یہ لوگ اللہ کی طرف لوٹائے جائیں گے جو ان کا حقیقی مالک ہے اور جو جھوٹ وہ باندھا کرتے تھے ان سے باتا رہے گا
Jalandhry	وہاں ہر شخص (اپنے اعمال کی) جو اس نے آگے بھیجے ہوں گے آزمائش کر لے گا اور وہ اپنے چپے مالک کی طرف لوٹائے جائیں گے اور جو کچھ وہ بہتان باندھا کرتے تھے سب ان سے باتا رہے گا
YusufAli	There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.
M.Khan	There! Every person will know (exactly) what he had earned before, and they will be brought back to Allāh, their rightful Maula (Lord), and their invented false deities will vanish from them.
Pickthal	There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.
Shakir	There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ

﴿31﴾

Provides for you	يَرْزُقُكُمْ	Who	مَنْ	Say	قُلْ
And the earth	وَالْأَرْضِ	The sky	السَّمَاءِ	From	مِنْ
Hearing	السَّمْعَ	Owens	يَمْلِكُ	Or who	أَمْنْ
Brings out	يُخْرِجُ	And who	وَمَنْ	And sight	وَالْأَبْصَارَ
The dead	الْمَيِّتِ	From	مِنْ	The living	الْحَيِّ
From	مِنْ	The dead	الْمَيِّتِ	And brings out	وَيُخْرِجُ
Disposes	يُدَبِّرُ	And who	وَمَنْ	The living	الْحَيِّ
Allah	اللَّهُ ۚ	They will say	فَسَيَقُولُونَ	The affairs	الْأَمْرَ
You be afraid (of Allah's punishment)	تَتَّقُونَ	Will not then	أَفَلَا	Say	فَقُلْ

Translit	<i>Qul Man Yarzuqukum Mina As-Samā'i Wa Al-'Ardi 'Amman Yamliku As-Sam'a Wa Al-'Abṣāra Wa Man Yukhriju Al-Ḥayya Mina Al-Mayyiti Wa Yukhriju Al-Mayyita Mina Al-Ḥayyi Wa Man Yudabbiru Al-'Amra Fasayaqūlūna Allāhu Faqul 'Afalā Tattaqūna</i>
AhmedAli	کو تمہیں آسمان اور زمین سے کون روزی دیتا ہے یا کانوں اور آنکھوں کا کون مالک ہے اور زندہ کو مردہ سے کون نکلتا ہے اور مردہ کو زندہ سے کون نکلتا ہے اور سب کاموں کا کون انتظام کرتا ہے سو کہیں گے کہ اللہ تو کہہ دو کہ پھر (اللہ) سے کیوں نہیں ڈرتے
Jalandhry	(ان سے) پوچھو کہ تم کو آسمان اور زمین میں رزق کون دیتا ہے یا (تمہارے) کانوں اور آنکھوں کا مالک کون ہے اور بے جان سے جاندار کون پیدا کرتا ہے اور دنیا کے کاموں کا انتظام کون کرتا ہے۔ جھٹ کہہ دیں گے کہ خدا۔ تو کہو کہ پھر تم (خدا سے) ڈرتے کیوں نہیں؟
YusufAli	Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead And the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will ye not then show piety (to Him)?"
M.Khan	Say (O Muhammad SAW): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's Punishment (for setting up rivals in worship with Allāh)?"
Pickthal	Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?
Shakir	Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

فَذَلِّكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصْرَفُونَ ﴿32﴾

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Your Lord	رَبُّكُمْ	Allah	اللَّهُ	Such is	فَذَلِكُمْ
After	بَعْدَ	So what else (can there be)	فَمَا ذَا	Rightful	الْحَقُّ ۖ
Error	الضَّلَالُ ۖ	Save	إِلَّا	The truth	الْحَقُّ
		Are you turned away	تُصْرِفُونَ	How then	فَأَنَّى

Translit	Fadhalikumu Allāhu Rabbukumu Al-Ĥaqqu Famādhā Ba`da Al-Ĥaqqi 'Illā Ad-Ḍalālu Fa'annā Tuṣrafūna				
AhmedAli	یہی اللہ تمہارا سچا رب ہے حق کے بعد گمراہی کے سوا اور ہے کیا تو تم کہہ رہے پھر جاتے ہو				
Jalandhry	یہی خدا تو تمہارا پروردگار برحق ہے۔ اور حق بات کے ظاہر ہونے کے بعد گمراہی کے سوا ہے ہی کیا؟ تو تم کہاں پھرے جاتے ہو				
YusufAli	Such is Allah your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are ye turned away?				
M.Khan	Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?				
Pickthal	Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!				
Shakir	This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?				

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿33﴾

The Word	كَلِمَتُ	Is justified	حَقَّتْ	Thus	كَذَلِكَ
Those who	الَّذِينَ	Against	عَلَى	(of) your Lord	رَبِّكَ
Will not	لَا	That they	أَنَّهُمْ	Rebel	فَسَقُوا
				believe	يُؤْمِنُونَ

Translit	Kadhālika Ĥaqqat Kalimatu Rabbika `Alā Al-Ladhīna Fasaqū `Annahum Lā Yu'uminūna				
AhmedAli	اسی طرح ان نافرمانوں کے حق میں تیرے رب کا فیصلہ ثابت ہو کر رہا کہ یہ ایمان نہیں لائیں گے				
Jalandhry	اسی طرح خدا کا ارشاد ان نافرمانوں کے حق میں ثابت ہو کر رہا کہ یہ ایمان نہیں لائیں گے				
YusufAli	Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe.				
M.Khan	Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad SAW as the Messenger of Allāh)				
Pickthal	Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.				
Shakir	Thus does the word of your Lord prove true against those who transgress that they do not believe.				

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ فَأَنَّى

تُؤْفَكُونَ ﴿34﴾

Of	مِنْ	Is there?	هَلْ	Say	قُلْ
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Originates	يَبْدَأُ	(one) that	مَنْ	Your partners	شُرَكَائِكُمْ
Repeats it	يُعِيدُهُ ۚ	Then	ثُمَّ	The creation	الْخَلْقِ
Originates	يَبْدَأُ	Allah	اللَّهُ	Say	قُلِ
He repeats it	يُعِيدُهُ ۚ	Then	ثُمَّ	The creating	الْخَلْقِ
		Are you deluded away (from the truth)	تُؤْفَكُونَ	Then how	فَأَنَّى

Translit	<i>Qul Hal Min Shurakā'ikum Man Yabda'u Al-Khalqa Thumma Yu`iduhu Quli Allāhu Yabda'u Al-Khalqa Thumma Yu`iduhu Fa'annā Tu'ufakūna</i>
AhmedAli	کہ دو آیا تمہارے شریکوں میں کوئی ایسا ہے جو مخلوقات کو پیدا کرے پھر اسے دوبارہ زندہ کرے کہ دو اللہ پہلے پیدا کرتا ہے پھر اسے لوٹائے گا تو تم کہاں پھیرے جاتے ہو
Jalandhry	(ان سے) پوچھو کہ بھلا تمہارے شریکوں میں سے کوئی ایسا ہے کہ مخلوق کو ابتداً پیدا کرے (اور) پھر اس کو دوبارہ بنائے؟ کہہ دو کہ خدا ہی پہلی بار پیدا کرتا ہے پھر وہی اس کو دوبارہ پیدا کرے گا تو تم کہاں اُکے جا رہے ہو
YusufAli	Say: "Of your `partners', can any originate creation and repeat it?" Say: "It is Allah Who originates Creation and repeats it: then how are ye deluded away (from the truth)?"
M.Khan	Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
Pickthal	Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!
Shakir	Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿35﴾

Of	مَنْ	Is there	هَلْ	Say	قُلْ
Guides	يَهْدِي	(one) that	مَنْ	Your partners	شُرَكَائِكُمْ
Say	قُلِ	The truth	الْحَقِّ ۚ	To	إِلَى
To the truth	لِلْحَقِّ ۚ	Who guides	يَهْدِي	(it is) Allah	اللَّهُ
To	إِلَى	Guides	يَهْدِي	Is then He Who	أَفَمَنْ
To be	أَنْ	More worthy	أَحَقُّ	The truth	الْحَقِّ
Not	لَا	Or he who	أَمْ	Followed	يُتَّبَعَ
That	أَنْ	Unless	إِلَّا	Finds guidance	يَهْدِي
(is) the matter with you	لَكُمْ	The what	فَمَا	He is guided	يُهْدَىٰ ۚ
		You judge	تَحْكُمُونَ	How	كَيْفَ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Translit	<i>Qul Hal Min Shurakā'ikum Man Yahdī 'Ilā Al-Ĥaqqi Quli Allāhu Yahdī LilĤaqqi 'Afaman Yahdī 'Ilā Al-Ĥaqqi 'Aĥaqqu 'An Yuttaba`a 'Amman Lā Yahiddī 'Illā 'An Yuhdā Famā Lakum Kayfa Tahkumūna</i>
AhmedAli	کہہ دو آیتا تمہارے شریکوں میں کوئی ہے جو صحیح راہ بتلائے کہہ دو اللہ ہی صحیح راہ بتلاتا ہے تو جواب صحیح راستہ بتلائے اسکی بات ماننی چاہیے یا اس کی جو خود راہ نہ پائے مگر جب کوئی اور اسے راہ بتلائے سو تمہیں کیا ہو گیا کیا انصاف کرتے ہو
Jalandhry	پوچھو کہ بھلا تمہارے شریکوں میں کون ایسا ہے کہ حق کا رستہ دکھائے۔ کہہ دو کہ خدا ہی حق کا رستہ دکھاتا ہے۔ بھلا جو حق کا رستہ دکھائے وہ اس قابل ہے کہ اُس کی پیروی کی جائے یا وہ کہ جب تک کوئی اسے رستہ نہ بتائے رستہ نہ پائے۔ تو تم کو کیا ہوا ہے کیا انصاف کرتے ہو؟
YusufAli	Say: "Of your `partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (Himself) unless he is guided? What then is the matter with you? How judge ye?"
M.Khan	Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He, Who guides to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
Pickthal	Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?
Shakir	Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

﴿36﴾

Most of them	أَكْثَرُهُمْ	Follow	يَتَّبِعْ	And not	وَمَا
Certainly	إِنَّ	conjecture	ظَنًّا ۚ	But	إِلَّا
Can avail	يُغْنِي	Not	لَا	Conjecture	الظَّنَّ
Anything	شَيْئًا ۚ	The truth	الْحَقِّ	Against	مِنْ
(is) All-Aware	عَلِيمٌ	Allah	اللَّهِ	Surely	إِنَّ
		They do	يَفْعَلُونَ	Of what	بِمَا

Translit	<i>Wa Mā Yattabi`u 'Aktharuhum 'Illā Žannāan 'Inna Až-Žanna Lā Yughnī Mina Al-Ĥaqqi Shay`āan 'Inna Allāha `Alīmun Bimā Yaf`alūna</i>
AhmedAli	اور وہ اکثر انکل پر چلتے ہیں بے شک حق بات کے سمجھنے میں انکل ذرا بھی کام نہیں دیتی بے شک اللہ جانتا ہے جو کچھ وہ کرتے ہیں
Jalandhry	اور ان میں سے اکثر صرف ظن کی پیروی کرتے ہیں۔ اور کچھ شک نہیں کہ ظن حق کے مقابلے میں کچھ بھی کارآمد نہیں ہو سکتا۔ بے شک خدا تمہارے (سب) افعال سے واقف ہے
YusufAli	But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.
M.Khan	And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Pickthal	Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
Shakir	And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

This	هَذَا	is	كَانَ	And not	وَمَا
Could ever be produced	يُفْتَرَىٰ	Such as	أَنْ	Quran	الْقُرْآنُ
Allah	اللَّهُ	Other than	دُونِ	By	مِنْ
Which (was)	الَّذِي	A confirmation of	تَصْدِيقَ	But (it is)	وَلَكِنْ
(of) the Book	الْكِتَابِ	And a full explanation	وَتَفْصِيلَ	Before it	بَيْنَ يَدَيْهِ
Wherein	فِيهِ	Doubt	رَيْبَ	(there is) no	لَا
(of) the worlds	الْعَالَمِينَ	The Lord	رَبِّ	From	مِنْ

Translit	<i>Wa Mā Kāna Hādhā Al-Qur'ānu 'An Yuftarā Min Dūni Allāhi Wa Lakin Taṣdīqa Al-Ladhī Bayna Yadayhi Wa Tafṣīla Al-Kitābi Lā Rayba Fīhi Min Rabbi Al-'Ālamīna</i>
AhmedAli	اور یہ قرآن ایسا نہیں کہ اللہ کے سوا اسے کوئی اپنی طرف سے بنا لائے اور لیکن اپنے سے پہلے کلام کی تصدیق کرتا ہے اور ان چیزوں کو بیان کرتا ہے جو تم پر لکھی گئی اس میں کوئی شک نہیں کہ یہ رب العالمین کی طرف سے ہے
Jalandhry	اور یہ قرآن ایسا نہیں کہ خدا کے سوا کوئی اس کو اپنی طرف سے بنا لائے۔ ہاں (ہاں یہ خدا کا کلام ہے) جو (کتائیں) اس سے پہلے (کی) ہیں۔ ان کی تصدیق کرتا ہے اور ان ہی کتابوں کی (اس میں) تفصیل ہے اس میں کچھ شک نہیں (کہ) یہ رب العالمین کی طرف سے (نازل ہوا) ہے
YusufAli	This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book— wherein there is no doubt from the Lord of the Worlds.
M.Khan	And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurāt (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws decreed for mankind) - wherein there is no doubt from the the Lord of the 'Ālamīn (mankind, jinn, and all that exists).
Pickthal	And this Qur'an is not such as could ever be invented despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.
Shakir	And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

﴿٣٨﴾

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

He (Mohammed) has forged it	اَفْتَرَاهُ ۖ	Do they say	يَقُولُونَ	Or	أَمْ
A Surah	بِسُورَةٍ	So bring	فَأْتُوا	Say	قُلْ
Whomsoever	مَنْ	And call upon	وَادْعُوا	Like unto it	مِثْلِهِ
Allah	اللَّهِ	Besides	مِنْ دُونِ	You can	اسْتَطَعْتُمْ
Truthful	صَادِقِينَ	You are	كُنْتُمْ	If	إِنْ

Translit	'Am Yaqūlūna Aftarāhu Qul Fa'tū Bisūratin Mithlihi Wa Ad'ū Mani Astaṭa'tum Min DūniAllāhi 'In Kuntum Ṣādiqīna				
AhmedAli	کیا یہ لوگ کہتے ہیں اس نے اسے خود بنایا ہے کہہ دو تم ایک ہی ایسی سورت لے آؤ اور اللہ کے سوا جسے بلا سکو بلا لو اگر تم چپے ہو				
Jalandhry	کیا یہ لوگ کہتے ہیں کہ پیغمبر نے اس کو اپنی طرف سے بنالیا ہے کہہ دو کہ اگر چپے ہو تو تم بھی اس طرح کی ایک سورت بنا لاؤ اور خدا کے سوا جن کو تم بلا سکو بلا بھی لو				
YusufAli	Or do they say "He forged it"? Say: "Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth!"				
M.Khan	Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Sūrah (chapter) like unto it, and call upon whomsoever you can, besides Allāh, if you are truthful!"				
Pickthal	Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.				
Shakir	Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.				

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

What	بِمَا	They have denied	كَذَّبُوا	Nay	بَلْ
The knowledge thereof	بِعِلْمِهِ	They could comprehend	يُحِيطُوا	Not	لَمْ
The interpretation whereof	تَأْوِيلُهُ ۚ	Has come unto them	يَأْتِهِمْ	And not yet	وَلَمَّا
Those	الَّذِينَ	They deny	كَذَّبَ	Thus	كَذَلِكَ
How	كَيْفَ	Then see	فَانْظُرْ	Before them	مِنْ قَبْلِهِمْ ۖ
(of) the wrong-doers	الظَّالِمِينَ	The end	عَاقِبَةُ	Was	كَانَ

Translit	Bal Kadhhabū Bimā Lam Yuhīṭū Bi'ilmihī Wa Lammā Ya'tihim Ta'wīluhu KadhālikaKadhdhaba Al-Ladhīna Min Qablihim Fānẓur Kayfa Kāna `Āqibatu Aẓ-Ẓālimīna				
AhmedAli	بلکہ انہوں نے اس چیز کو جھٹلایا جسے وہ سمجھ نہ سکے اور بھی اس کی حقیقت ان پر کھلی نہیں اسی طرح جو لوگ ان سے پہلے تھے انہوں نے بھی جھٹلایا تھا سو دیکھ لو کہ ظالموں کا انجام کیا ہوا				

Jalandhry	حقیقت یہ ہے کہ جس چیز کے علم پر یہ قابو نہیں پاسکے اس کو (نادانی سے) جھٹلایا اور ابھی اس کی حقیقت ان پر کھلی ہی نہیں۔ اسی طرح جو لوگ ان سے پہلے تھے انہوں نے تکذیب کی تھی سو دیکھ لو ظالموں کا انجام کیسا ہوا
YusufAli	Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
M.Khan	Nay, they have belied; the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zālimūn (polytheists and wrong-doers)!
Pickthal	Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
Shakir	Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

believe	يُؤْمِنُ	(there are) some who	مَّنْ	And of them	وَمِنْهُمْ
(there are) some who	مَّنْ	And of them	وَمِنْهُمْ	Therein	بِهِ
Therein	بِهِ ۚ	Believe	يُؤْمِنُ	Not	لَا
Of the evil-doers	بِالْمُفْسِدِينَ	(is) All-Aware	أَعْلَمُ	And your Lord	وَرَبُّكَ

Translit	Wa Minhum Man Yu'uminu Bihi Wa Minhum Man Lā Yu'uminu Bihi Wa Rabbuka 'A'lamu Bil-Mufsidīna
AhmedAli	اور ان میں سے بعض ایسے ہیں کہ اس پر ایمان لے آتے ہیں اور بعض ایسے ہیں کہ ایمان نہیں لاتے اور تمہارا رب شریروں سے خوب واقف ہے
Jalandhry	اور ان میں سے کچھ تو ایسے ہیں کہ اس پر ایمان لے آتے ہیں اور کچھ ایسے ہیں کہ ایمان نہیں لاتے۔ اور تمہارا پروردگار شریروں سے خوب واقف ہے
YusufAli	Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
M.Khan	And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsidūn (evil-doers, liars).
Pickthal	And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.
Shakir	And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۚ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ

﴿٤١﴾

Say	فَقُلْ	They deny you	كَذَّبُوكَ	And if	وَإِنْ
And for you	وَلَكُمْ	(are) my deeds	عَمَلِي	For me	لِي
(are) innocent	بَرِيءُونَ	You	أَنْتُمْ	(are) your deeds	عَمَلُكُمْ ۚ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

And I	وَأَنَا	I do	أَعْمَلُ	Of what	مِمَّا
You do	تَعْمَلُونَ	Of what	مِمَّا	(am) innocent	بَرِيءٌ

Translit	Wa 'In Kadhdhabūka Faqul Lī `Amalī Wa Lakum `Amalukum 'Antum Barī'ūna Mimmā 'A`malu Wa 'Anā Barī'un Mimmā Ta`malūna				
AhmedAli	اور اگر تجھے جھٹلائیں تو کہہ دے میرے لیے میرا کام اور تمہارے لیے تمہارا کام تم میرے کام کے جواب دہ نہیں اور میں تمہارے کام کا جواب دہ نہیں ہوں				
Jalandhry	اور اگر یہ تمہاری تکذیب کریں تو کہہ دو کہ مجھ کو میرے اعمال (کا بدلہ ملے گا) اور تم کو تمہارے اعمال (کا) تم میرے عملوں کا جواب دہ نہیں ہو اور میں تمہارے عملوں کا جواب دہ نہیں ہوں				
YusufAli	If they charge thee with falsehood, say: "My work to me, and yours to you! Ye are free from responsibility for what I do, and I for what ye do!"				
M.Khan	And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"				
Pickthal	And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.				
Shakir	And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.				

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿42﴾

Listen	يَسْتَمِعُونَ	(are) some who	مَنْ	And among them	وَمِنْهُمْ
Make to hear	تُسْمِعُ	But can you	أَفَأَنْتَ	To you	إِلَيْكَ ۖ
(were)	كَانُوا	Even though	وَلَوْ	The deaf	الصُّمَّ
		They comprehend	يَعْقِلُونَ	Not	لَا

Translit	Wa Minhum Man Yastami`ūna 'Ilayka 'Afa'anta Tusmi`u Aş-Şumma Wa Law Kānū Lā Ya`qilūna				
AhmedAli	اور ان میں بعض ایسے ہیں کہ تمہاری طرف کان لگاتے ہیں کیا تم بہروں کو سنا سکتے ہو اگرچہ وہ نہ سمجھیں				
Jalandhry	اور ان میں سے بعض ایسے ہیں کہ تمہاری طرف کان لگاتے ہیں تو کیا تم بہروں کو سناؤ گے اگرچہ کچھ بھی (نہیں) سمجھتے نہ ہوں				
YusufAli	Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear even though they are without understanding?				
M.Khan	And among them are some who listen to you, but can you make the deaf to hear,— even though they apprehend not?				
Pickthal	And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?				
Shakir	And there are those of them who hear you, but can you make the deaf to hear though they will not understand?				

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿43﴾

Look	يَنْظُرُ	(are) some who	مَنْ	And among them	وَمِنْهُمْ
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Guide	تَهْدِي	But can you	أَفَأَنْتَ	At you	إِلَيْكَ ٥
They were	كَانُوا	Even though	وَلَوْ	The blind	الْعُمَى
		They seen	يُبْصِرُونَ	Not	لَا

Translit	Wa Minhum Man Yanẓuru 'Ilayka 'Afa'anta Tahdī Al-'Umya Wa Law Kānū Lā Yubṣirūna				
AhmedAli	اور ان میں بعض ایسے ہیں کہ تمہاری طرف دیکھتے ہیں کیا تم اندھوں کو راہ دکھا دو گے اگر کچھ بھی نہ دیکھتے ہوں				
Jalandhry	اور بعض ایسے ہیں کہ تمہاری طرف دیکھتے ہیں۔ تو کیا تم اندھوں کو راستہ دکھاؤ گے اگرچہ کچھ بھی دیکھتے (بھالتے) نہ ہوں				
YusufAli	And among them are some who look at thee: but canst thou guide the blind— even though they will not see?				
M.Khan	And among them are some who look at you, but can you guide the blind,— even though they see not?				
Pickthal	And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?				
Shakir	And there are those of them who look at you, but can you show the way to the blind though they will not see?				

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿44﴾

Not	لَا	Allah	اللَّهُ	Truly	إِنَّ
In aught	شَيْئًا	mankind	النَّاسَ	Wrongs	يَظْلِمُ
Themselves	أَنْفُسَهُمْ	Mankind	النَّاسَ	But	وَلَكِنَّ
				wrong	يَظْلِمُونَ

Translit	'Inna Allāha Lā Yaẓlimu An-Nāsa Shay'āan Wa Lakinna An-Nāsa 'Anfusahum Yaẓlimūna				
AhmedAli	بے شک اللہ لوگوں پر ذرہ ظلم نہیں کرتا لیکن لوگ ہی اپنے آپ پر ظلم کرتے ہیں				
Jalandhry	خدا تو لوگوں پر کچھ ظلم نہیں کرتا لیکن لوگ ہی اپنے آپ پر ظلم کرتے ہیں				
YusufAli	Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul.				
M.Khan	Truly! Allāh wrongs not mankind in aught; but mankind wrong themselves.				
Pickthal	Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.				
Shakir	Surely Allah does not do any injustice to men, but men are unjust to themselves.				

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا

بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿45﴾

As if	كَأَن	He shall gather them together	يَحْشُرُهُمْ	And on the day (when)	وَيَوْمَ
But	إِلَّا	They stayed	يَلْبَثُوا	Had not	لَمْ
A day	النَّهَارِ	Of	مِّنَ	An hour	سَاعَةً
Indeed	قَدْ	Each other	بَيْنَهُمْ ٥	They will recognize	يَتَعَارَفُونَ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Dinied	كَذَّبُوا	Those who	الَّذِينَ	Will be ruined	خَسِرَ
And not	وَمَا	Allah	اللَّهِ	The meeting with	بِلِقَاءِ
		guided	مُهْتَدِينَ	They were	كَانُوا

Translit	Wa Yawma Yahshuruhum Ka'an Lam Yalbathū 'Illā Sā'atan Mina An-Nahāri Yata'ārafūna Baynahum Qad Khasira Al-Ladhīna Kadhdhabū Biliqā'i Allāhi Wa Mā Kānū Muhtadīna				
AhmedAli	اور جس دن انہیں جمع کرے گا گویا وہ نہیں رہے تھے مگر ایک گھڑی دن کی ایک دوسرے کو پہچانیں گے بے شک خسارے میں رہے جنہوں نے اللہ کی ملاقات کو جھٹلایا اور راہ پانے والے نہ ہوئے				
Jalandhry	اور جس دن خدا ان کو جمع کرے گا (تو وہ دنیا کی نسبت ایسا خیال کریں گے کہ) گویا (وہاں) گھڑی بھر دن سے زیادہ رہے ہی نہیں تھے (اور) آپس میں ایک دوسرے کو شناخت بھی کریں گے۔ جن لوگوں نے خدا کے روبرو حاضر ہونے کو جھٹلایا وہ خسارے میں پڑ گئے اور راہ یاب نہ ہوئے				
YusufAli	One day He will gather them together: (it will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.				
M.Khan	And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allāh, and were not guided.				
Pickthal	And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.				
Shakir	And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.				

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيكَ فَأَلَيْنَا مَرْجِعَهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

﴿46﴾

Some (of)	بَعْضَ	We show you	نُرِيكَ	Whether	وَأَمَّا
Or	أَوْ	We promise them	نَعِدُهُمْ	What	الَّذِي
(is) their return	مَرْجِعَهُمْ	Then unto us	فَأَلَيْنَا	We cause you to die	نَتَوَفِّيكَ
(is) Witness	شَهِيدٌ	Allah	اللَّهُ	Then	ثُمَّ
They used to do	يَفْعَلُونَ	What	مَا	Over	عَلَىٰ

Translit	Wa 'Immā Nuriyannaka Ba`da Al-Ladhī Na`iduhum 'Aw Natawaffayannaka Fa'ilaynā Marji`uhum Thumma Allāhu Shahīdun 'Alā Mā Yaf'alūna				
AhmedAli	اور اگر ہم تمہیں ان وعدوں میں سے کوئی چیز دکھا دیں جو ہم نے ان سے کیے ہیں یا تمہیں وفات دیں پھر انہیں ہماری طرف لوٹنا ہے پھر اللہ شاہد ہے ان کاموں پر جو کرتے ہیں				
Jalandhry	اور اگر ہم کوئی عذاب جس کا ان لوگوں سے وعدہ کرتے ہیں تمہاری آنکھوں کے سامنے (نازل) کریں یا (اس وقت جب) تمہاری مدت حیات پوری کر دیں				

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

	توان کو ہمارے ہی پاس لوٹ کر آنا ہے پھر، تو کچھ یہ کر رہے ہیں خدا اس کو دیکھ رہا ہے
YusufAli	Whether We show thee (realized in thy lifetime) some part of what We promise them or We take thy soul (to Our Mercy) (before that)— in any case, to Us is their return: ultimately Allah is witness to all that they do.
M.Khan	Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allâh is Witness over what they used to do.
Pickthal	Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.
Shakir	And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.

وَلِكُلِّ أُمَّةٍ رَسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿47﴾

(there is) a Messenger	رَسُولٌ ۖ	Nation	أُمَّةٍ	And for every	وَلِكُلِّ
Their Messenger	رَسُولُهُمْ	Comes	جَاءَ	So when	فَإِذَا
With justice	بِالْقِسْطِ	Between them	بَيْنَهُمْ	The matter will be judged	قُضِيَ
Be wronged	يُظْلَمُونَ	Will not	لَا	And they	وَهُمْ

Translit	Wa Likulli 'Ummatin Rasūlun Fa'idhā Jā'a Rasūluhum Qudīya Baynahum Bil-Qisṭi Wa Hum Lā Yuẓlamūna
AhmedAli	اور ہر امت کا ایک رسول ہے پھر جب ان کے پاس ان کا رسول آیا تو ان کے درمیان انصاف سے فیصلہ کیا گیا اور ان پر ظلم نہیں کیا جاتا
Jalandhry	اور ہر ایک امت کی طرف سے پیغمبر بھیجا گیا۔ جب ان کا پیغمبر آتا ہے تو ان میں انصاف کے ساتھ فیصلہ کر دیا جاتا ہے اور ان پر کچھ ظلم نہیں کیا جاتا
YusufAli	To every people (was sent) an Messenger: when their Messenger comes (before them), the matter will be judged between them with justice and they will not be wronged.
M.Khan	And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.
Pickthal	And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.
Shakir	And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿48﴾

This	هَٰذَا	When	مَتَىٰ	And they say	وَيَقُولُونَ
You	كُنتُمْ	If	إِن	promise	الْوَعْدُ
				Speak the truth	صَادِقِينَ

Translit	Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Ṣādiqīna
AhmedAli	اور کہتے ہیں یہ وعدہ کب ہے اگر تم سچے ہو
Jalandhry	اور یہ کہتے ہیں کہ اگر تم سچے ہو تو (جس عذاب کا) یہ وعدہ (ہے وہ آئے گا) کب؟
YusufAli	They say: "When will this promise come to pass— if ye speak the truth?"

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M.Khan	And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"
Pickthal	And they say: When will this promise be fulfilled, if ye are truthful?
Shakir	And they say: When will this threat come about, if you are truthful?

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۚ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجْلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿49﴾

I have power over	أَمْلِكُ	Not	لَا	Say	قُلْ
Nor	وَلَا	Any harm	ضَرًّا	(for) myself	لِنَفْسِي
What	مَا	Except	إِلَّا	Profit	نَفْعًا
For every	لِكُلِّ	Allah	اللَّهُ	May will	شَاءَ
When	إِذَا	(there is) a term	أَجَلٌ ۖ	Nation	أُمَّةٍ
Neither	فَلَا	Their term	أَجْلُهُمْ	Comes	جَاءَ
Nor	وَلَا	An hour	سَاعَةً ۖ	Can they delay (it)	يَسْتَأْخِرُونَ
				Can they advance (it)	يَسْتَقْدِمُونَ

Translit	<i>Qul Lā 'Amliku Linafsi Ḍarrāan Wa Lā Naf'āan 'Illā Mā Shā'a Allāhu Likulli 'Ummatin 'Ajalun 'Idhā Jā'a 'Ajaluhum Falā Yasta'khirūna Sā'atan Wa Lā Yastaqdimūna</i>
AhmedAli	کہہ دو میں اپنی ذات کے برے اور بھلے کا بھی مالک نہیں مگر جو اللہ چاہے ہر امت کا ایک وقت مقرر ہے جب وہ وقت آتا ہے تو ایک گھڑی بھی دیر نہیں کر سکتے ہیں اور نہ جلدی کر سکتے ہیں
Jalandhry	کہہ دو کہ میں اپنے نقصان اور فائدے کا بھی کچھ اختیار نہیں رکھتا۔ مگر جو خدا چاہے۔ ہر ایک امت کے لیے (موت کا) ایک وقت مقرر ہے۔ جب وہ وقت آجاتا ہے تو ایک گھڑی بھی دیر نہیں کر سکتے اور نہ جلدی کر سکتے ہیں
YusufAli	Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).
M.Khan	Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allāh may will. For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtubī).
Pickthal	Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).
Shakir	Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿50﴾

If	إِنْ	Have you thought	أَرَأَيْتُمْ	say	قُلْ
By night	بَيَاتًا	His torment	عَذَابُهُ	Should come to you	أَتَاكُمْ

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Which (portion)	مَاذَا	By day	نَهَارًا	Or	أَوْ
The sinners	الْمُجْرِمُونَ	Thereof	مِنْهُ	Would hasten on	يَسْتَعْجِلُ

Translit	<i>Qul 'Ara'aytum 'In 'Atākum 'Adhābuhu Bayātāan 'Aw Nahārāan Mādā Yasta`jilu Minhu Al-Mujrimūna</i>
AhmedAli	کہہ دو بھلا دیکھو تو اگر تم پر اس کا عذاب رات یا دن کو آجائے تو عذاب میں سے کون سی ایسی چیز ہے کہ مجرم اس کو جلدی مانگتے ہیں
Jalandhry	کہہ دو کہ بھلا دیکھو تو اگر اس کا عذاب تم پر (ناگماں) آجائے رات کو یا دن کو تو پھر گنہگار کس بات کی جلدی کریں گے
YusufAli	Say: "Do ye see— if his punishment should come to you by night or by day, what portion of it would the Sinners wish to hasten?"
M.Khan	Say: "Tell me, - if His torment should come to you by night or by day, - which portion thereof would the Mujrimūn (disbelievers, polytheists, sinners, criminals) hasten on?"
Pickthal	Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?"
Shakir	Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?

أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۚ آلَآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿51﴾

It has actually befallen	وَقَعَ	When	إِذَا مَا	Is it then	أَنْتُمْ
Is it now	آلَآنَ	In it	بِهِ ۚ	Ou will believe	آمَنْتُمْ
hasten	تَسْتَعْجِلُونَ	It	بِهِ	And you used to	وَقَدْ كُنْتُمْ

Translit	<i>'Athumma 'Idhā Mā Waqa`a 'Āmantum Bihi 'Āl'āna Wa Qad Kuntum Bihi Tasta`jilūna</i>
AhmedAli	کیا پھر جب وہ آپ کے گائب اس پر ایمان لاؤ گے اب مانتے ہو اور تم اس کی جلدی کرتے تھے
Jalandhry	کیا جب وہ آواقع ہو گا تب اس پر ایمان لاؤ گے (اس وقت کہا جائے گا کہ) اور اب (ایمان لائے؟) اس کے لیے تو تم جلدی چاہا کرتے تھے
YusufAli	"Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): `Ah! now? And ye wanted (aforetime) to hasten it on!"
M.Khan	Is it then, that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
Pickthal	Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?
Shakir	And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿52﴾

To those who	لِلَّذِينَ	It will be said	قِيلَ	Then	ثُمَّ
Torment	عَذَابَ	Tyaste you	ذُوقُوا	Wronged themselves	ظَلَمُوا
You recompensed	تُجْزَوْنَ	Are	هَلْ	The everlasting	الْخُلْدِ
You used to	كُنْتُمْ	what	بِمَا	Save	إِلَّا

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			earn	تَكْسِبُونَ
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Translit	Thumma Qīla Lilladhīna Ḥalamū Dhūqū `Adhāba Al-Khuldi Hal Tujzawna 'Illā Bimā KuntumTaksibūna
AhmedAli	پھر ظالموں سے کہا جائے گا ہمیشگی کا عذاب چکھتے رہو تمہیں نہیں بدلا دیا جاتا مگر اس چیز کا جو تم کرتے تھے
Jalandhry	پھر ظالم لوگوں سے کہا جائے گا کہ عذاب دائمی کا مزہ چکھو۔ (اب) تم انہیں (اعمال) کا بدلہ پاؤ گے جو (دنیا میں) کرتے رہے
YusufAli	"At length will be said to the wrongdoers: "Taste ye the enduring punishment! Ye get but the recompense of what ye earned!" "
M.Khan	Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"
Pickthal	Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?
Shakir	Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

﴿53﴾ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿53﴾

It	هُوَ ۖ	Is true	أَحَقُّ	And they ask you to inform them	وَيَسْتَنْبِئُونَكَ
By my Lord!	وَرَبِّي	Yes	إِي	Say	قُلْ
And cannot	وَمَا	They very truth	لَحَقٌّ ۖ	Verily it is	إِنَّهُ
		Escape (from it)	بِمُعْجِزِينَ	You	أَنْتُمْ

Translit	Wa Yastanbi'ūnaka 'Aḥaqqun Huwa Qul 'Ī Wa Rabbī 'Innahu Laḥaqqun Wa Mā 'AntumBimū'jizīna
AhmedAli	اور تم سے پوچھتے ہیں کیا یہ بات سچ ہے کہ دوہاں میرے رب کی قسم بے شک یہ سچ ہے اور تم عاجز کرنے والے نہیں ہو
Jalandhry	اور تم سے دریافت کرتے ہیں کہ آیا یہ سچ ہے۔ کہ دوہاں خدا کی قسم سچ ہے اور تم (بھاگ کر خدا کو) عاجز نہیں کر سکو گے
YusufAli	They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! It is the very truth! and ye cannot frustrate it!"
M.Khan	And they ask you (O Muhammad SAW) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"
Pickthal	And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.
Shakir	And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿54﴾

For every	لِكُلِّ	(That)	أَنَّ	And if (there) Would be	وَلَوْ
(all) that is	مَا	Who had wronged	ظَلَمَتْ	Person	نَفْسٍ

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And sought to ransom himself	لَا فِتْدَتِ	The earth	الْأَرْضِ	On	فِي
Regret	النَّدَامَةَ	And they would feel in their hearts	وَأَسْرُوا	Therewith	بِهِ ۖ
The torment	الْعَذَابِ ۖ	They see	رَأَوْا	When	لَمَّا
With justice	بِالْقِسْطِ ۖ	(between them)	بَيْنَهُمْ	But it will be judged	وَقُضِيَ
They will be wronged	يُظْلَمُونَ	Not	لَا	And they	وَهُمْ

Translit	Wa Law 'Anna Likulli Nafsin Žalamat Mā Fī Al-'Arđi Lāftadat Bihi Wa 'Asarrū An-Nadāmata Lammā Ra'aw Al-'Adhāba Wa Qudīya Baynahum Bil-Qisṭi Wa Hum Lā Yužlamūna				
AhmedAli	اور اگر ہر ایک نافرمان کے پاس روئے زمین کی تمام چیزیں ہوں البتہ اپنے بدلے میں دے ڈالے اور جب وہ عذاب دیکھیں گے تو دل میں نادم ہوں گے اور ان کے درمیان انصاف سے فیصلہ ہوگا اور ان پر ظلم نہیں کیا جائے گا				
Jalandhry	اور اگر ہر ایک نافرمان شخص کے پاس روئے زمین کی تمام چیزیں ہوں تو (عذاب سے بچنے کے) بدلے میں (سب) دے ڈالے اور جب وہ عذاب کو دیکھیں گے تو (پچھتائیں گے اور) ندامت کو چھپائیں گے۔ اور ان میں انصاف کے ساتھ فیصلہ کر دیا جائے گا اور (کسی طرح کا) ان پر ظلم نہیں ہوگا				
YusufAli	Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice, and no wrong will be done unto them.				
M.Khan	And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.				
Pickthal	And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.				
Shakir	And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.				

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

﴿55﴾

(belongs) to Allah	لِلَّهِ	Surely	إِنَّ	No doubt	أَلَا
The heavens	السَّمَاوَاتِ	(Is) in	فِي	(allk) that	مَا
surely	إِنَّ	No doubt	أَلَا	And the earth	وَالْأَرْضِ ۖ
(is) true	حَقٌّ	Allah's	اللَّهِ	Promise	وَعْدَ
Not	لَا	Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ
				Know	يَعْلَمُونَ

Translit	'Alā 'Inna Lillāhi Mā Fī As-Samāwāti Wa Al-'Arđi 'Alā 'Inna Wa`da Allāhi Ḥaqqun Wa Lakinna 'Aktharahum Lā Ya`lamūna
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سورة يونس

AhmedAli	خبردار بے شک اللہ ہی کا ہے جو کچھ آسمان اور زمین میں ہے خبردار بے شک اللہ کا وعدہ سچا ہے لیکن اکثر لوگ نہیں جانتے
Jalandhry	سن رکھو جو کچھ آسمانوں اور زمینوں میں ہے سب خدا ہی کا ہے۔ اور یہ بھی سن رکھو کہ خدا کا وعدہ سچا ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.
M.Khan	No doubt, surely, all that is in the heavens and the earth belongs to Allāh. No doubt, surely, Allāh's Promise is true. But most of them know not.
Pickthal	Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.
Shakir	Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿56﴾

And causes death	وَيُمِيتُ	Who gies life	يُحْيِي	(It is) He	هُوَ
		You shall be returned	تُرْجَعُونَ	And to Him	وَإِلَيْهِ

Translit	Huwa Yuhyi Wa Yumitu Wa 'Ilayhi Turja`una
AhmedAli	وہی زندہ کرتا ہے اور مارتا ہے اور اسی کی طرف پھر کر جاؤ گے
Jalandhry	وہی جان بختا اور (وہی) موت دیتا ہے اور تم لوگ اسی کی طرف لوٹ کر جاؤ گے
YusufAli	Is it He Who giveth life and who taketh it and to Him shall ye all be brought back.
M.Khan	It is He Who gives life, and causes death, and to Him you (all) shall return.
Pickthal	He quickeneth and giveth death, and unto Him ye will be returned.
Shakir	He gives life and causes death, and to Him you shall be brought back.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

﴿57﴾

Verily	قَدْ	Mankind	النَّاسُ	O	يَا أَيُّهَا
From	مِنْ	A good advice	مَوْعِظَةٌ	Has come to you	جَاءَتْكُمْ
For that	لِمَا	And healing	وَشِفَاءٌ	Your Lord	رَبِّكُمْ
And a guidance	وَهُدًى	(your) breasts	الصُّدُورِ	(is) in	فِي
		For the believers	لِّلْمُؤْمِنِينَ	And a mercy	وَرَحْمَةٌ

Translit	Yā 'Ayyuhā An-Nāsu Qad Jā'atukum Maw'izātun Min Rabbikum Wa Shifā'un Limā Fī Aṣ-Ṣudūri Wa Hudāan Wa Raḥmatun Lilmu'minīna
AhmedAli	اے لوگو تمہارے رب سے نصیحت اور دلوں کے روگ کی شفا تمہارے پاس آئی ہے اور ایمان داروں کے لیے ہدایت اور رحمت ہے
Jalandhry	لوگو تمہارے پروردگار کی طرف سے نصیحت اور دلوں کی بیماریوں کی شفا۔ اور مومنوں کے لیے ہدایت اور رحمت آپہنچی ہے

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Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

YusufAli	O mankind! There hath come to you a admonition from your Lord and a healing for the (diseases) in your hearts and for those who believe, a Guidance and a Mercy.
M.Khan	O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences,) Which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.
Pickthal	O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.
Shakir	O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿58﴾

قُلْ	فَضْلُ	اللَّهُ	In the bounty	فَضْلُ	Say	(of) Allah
وَبِرَحْمَتِهِ	فَبِذَلِكَ	فَلْيَفْرَحُوا	therein	فَبِذَلِكَ	And in His Mercy	Let them rejoice
هُوَ	خَيْرٌ	مِمَّا	(is) better	خَيْرٌ	That	That what
يَجْمَعُونَ					They amass	

Translit	<i>Qul Bifadli Allāhi Wa Biraḥmatihi Fabidhālīka Falyafrahū Huwa Khayrun Mimmā Yajma`ūna</i>
AhmedAli	کہ دو (قرآن) اللہ کے فضل اور اس کی رحمت سے ہے سو اسی پر انہیں خوش ہونا چاہیے یہ ان چیزوں سے بہتر ہے جو جمع کرتے ہیں
Jalandhry	کہ دو کہ (یہ کتاب) خدا کے فضل اور اس کی مہربانی سے (نازل ہوئی ہے) تو چاہیے کہ لوگ اس سے خوش ہوں۔ یہ اس سے کہیں بہتر ہے جو وہ جمع کرتے ہیں
YusufAli	Say: "In the Bounty of Allah and in His Mercy— in that let them rejoice": that is better than the (wealth) they hoard.
M.Khan	Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); -therein let them rejoice." That is better than what (the wealth) they amass
Pickthal	Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.
Shakir	Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَىٰ

اللَّهِ تَفْتَرُونَ ﴿59﴾

قُلْ	أَرَأَيْتُمْ	مَا	Have you seen?	أَرَأَيْتُمْ	say	What
أَنْزَلَ	اللَّهُ	لَكُمْ	Allah	اللَّهُ	Has sen down	To you
مِنْ	رِزْقٍ	فَجَعَلْتُمْ	Provision	رِزْقٍ	(from)	And you have made
مِنْهُ	حَرَامًا	وَحَلَالًا	Unlawful	حَرَامًا	Of it	And lawful
قُلْ	آلَّهُ	أَذِنَ	Has Allah	آلَّهُ	Say	Permitted
لَكُمْ ۖ	أَمْ	عَلَىٰ	Or	أَمْ	(to) you	Against
اللَّهُ	تَفْتَرُونَ		Do you invent a lie	تَفْتَرُونَ	Allah	

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سورة يونس

Translit	<i>Qul 'Ara'aytum Mā 'Anzala Allāhu Lakum Min Rizqin Faja`altum Minhu Ĥarāmāan Wa Ĥalālāan Qul 'Allahu 'Adhina Lakum 'Am `Alā Allāhi Taftarūna</i>
AhmedAli	کہ دو بھلا دیکھو تو اللہ نے تمہارے لیے جو رزق نازل فرمایا ہے تم نے اس میں سے بعض کو حرام اور بعض کو حلال کر دیا کہہ دو اللہ نے تمہیں حکم دیا ہے یا اللہ پر افترا کرتے ہو
Jalandhry	کہو کہ بھلا دیکھو تو خدا نے تمہارے لیے جو رزق نازل فرمایا تو تم نے اس میں سے (بعض کو) حرام ٹھہرایا اور (بعض کو) حلال (ان سے) پوچھو کیا خدا نے تم کو اس کا حکم دیا ہے یا تم خدا پر افتراء کرتے ہو
YusufAli	Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?"
M.Khan	Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"
Pickthal	Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful say Hath Allah permitted you, or do ye invent a lie concerning Allah?
Shakir	Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

Those who	الَّذِينَ	Think	ظَنُّ	And what	وَمَا
Allah	اللَّهُ	Against	عَلَى	Invent	يَفْتَرُونَ
(of) Resurrection	الْقِيَامَةِ ۚ	On the Day	يَوْمَ	A lie	الْكَذِبَ
(is) full	لَذُو	Allah	اللَّهُ	Truly	إِنَّ
Mankind	النَّاسِ	To	عَلَى	(of) Bounty	فَضْلٍ
Not	لَا	Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ
				They give thanks	يَشْكُرُونَ

Translit	<i>Wa Mā Žannu Al-Ladhīna Yaftarūna `Alā Allāhi Al-Kadhibā Yawma Al-Qiyāmati 'Inna Allāha Ladhū Fadlīn `Alā An-Nāsi Wa Lakinna 'Aktharahum Lā Yashkurūna</i>
AhmedAli	اور جو لوگ اللہ پر افترا کرتے ہیں قیامت کے دن کی نسبت ان کا کیا خیال ہے بے شک اللہ لوگوں پر مہربان ہے لیکن اکثر لوگ شکر نہیں کرتے
Jalandhry	اور جو لوگ خدا پر افتراء کرتے ہیں وہ قیامت کے دن کی نسبت کیا خیال رکھتے ہیں؟ بے شک خدا لوگوں پر مہربان ہے لیکن اکثر لوگ شکر نہیں کرتے
YusufAli	And what think those who invent lies against Allah, on the Day of Judgment? Verily Allah is full of Bounty to mankind but most of them are ungrateful.
M.Khan	And what think those who invent lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allāh is full of Bounty to mankind, but most of them are ungrateful

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Pickthal	And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
Shakir	And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

(in)	فِي	You may be	تَكُونُ	And whatever	وَمَا
You may be reciting	تَتْلُو	And whatever	وَمَا	Doing	شَأْنٍ
The Quran	قُرْآنٍ	From	مِنْ	(from it)	مِنْهُ
Any	مِنْ	You are doing	تَعْمَلُونَ	And not	وَلَا
We are	كُنَّا	But	إِلَّا	Deed	عَمَلٍ
When	إِذْ	Witness	شُهُودًا	Over you	عَلَيْكُمْ
And nothing	وَمَا	It	فِيهِ ۚ	You are doing	تُفِيضُونَ
Your Lord	رَبِّكَ	From	عَنْ	(is) hidden	يَعْزُبُ
(of) an atom	ذَرَّةٍ	The weight	مِثْقَالٍ	Of	مِنْ
Nor	وَلَا	The earth	الْأَرْضِ	On	فِي
Nor what	وَلَا	The heaven	السَّمَاءِ	In	فِي
That	ذَلِكَ	Than	مِنْ	(is) less	أَصْغَرَ
But	إِلَّا	(is) greater (than that)	أَكْبَرَ	Nor	وَلَا
A clear	مُبِينٍ	Record	كِتَابٍ	(is) in	فِي

Translit	<i>Wa Mā Takūnu Fī Sha'nin Wa Mā Tatlū Minhu Min Qur'ānin Wa Lā Ta'malūna Min 'Amalin 'Illā Kunna 'Alaykum Shuhūdān 'Idh Tufīdūna Fīhi Wa Mā Ya'zubu 'An Rabbika Min Mithqālī Dharratin Fī Al-'Ardī Wa Lā Fī As-Samā'i Wa Lā 'Aṣghara Min Dhālika Wa Lā Akbara 'Illā Fī Kitābin Mubīnin</i>
AhmedAli	اور تم جس حال میں ہوتے ہو یا قرآن میں سے کچھ پڑھتے ہو یا تم لوگ کوئی کام کرتے ہو تو ہم وہاں موجود ہوتے ہیں جب تم اس میں مصروف ہوتے ہو اور تمہارے رب سے ذرہ بھر بھی کوئی چیز پوشیدہ نہیں ہے نہ زمین میں اور نہ آسمان میں اور نہ کوئی چیز اس سے چھوٹی اور نہ بڑی مگر کتاب روشن میں ہے
Jalandhry	اور تم جس حال میں ہوتے ہو یا قرآن میں سے کچھ پڑھتے ہو یا تم لوگ کوئی (اور) کام کرتے ہو جب اس میں مصروف ہوتے ہو ہم تمہارے سامنے ہوتے ہیں اور تمہارے پروردگار سے ذرہ برابر بھی کوئی چیز پوشیدہ نہیں ہے نہ زمین میں اور نہ آسمان میں اور نہ کوئی چیز اس سے چھوٹی ہے یا بڑی مگر کتاب روشن میں (لکھی ہوئی) ہے
YusufAli	In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an— and whatever deed ye (mankind) may be doing— We are Witnesses thereof when ye are deeply engrossed therein.

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سورة يونس

	Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record.
M.Khan	Nither you (O Muhammad SAW) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).
Pickthal	And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.
Shakir	And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿62﴾

The friends	أَوْلِيَاءَ	Verily	إِنَّ	No doubt	أَلَا
Fear	خَوْفٌ	(there is) no	لَا	(of) Allah	اللَّهِ
Shall they	هُمْ	Nor	وَلَا	Upon them	عَلَيْهِمْ
				Grieve	يَحْزَنُونَ

Translit	'Alā 'Inna 'Awliyā'a Allāhi Lā Khawfun `Alayhim Wa Lā Hum Yahzanūna
AhmedAli	خبردار بے شک جو اللہ کے دوست ہیں نہ ان پر ڈر ہے اور نہ وہ غمگین ہوں گے
Jalandhry	سن رکھو کہ جو خدا کے دوست ہیں ان کو نہ کچھ خوف ہوگا اور نہ وہ غمناک ہوں گے
YusufAli	Behold! verily on the friends of Allah there is no fear, nor shall they grieve;
M.Khan	No doubt! Verily, the Auliya' of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, -
Pickthal	Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?
Shakir	Now surely the friends of Allah-- they shall have no fear nor shall they grieve.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿63﴾

And used to	وَكَانُوا	Believed (in the Oneness of Allah)	آمَنُوا	Those who	الَّذِينَ
				Fear (Allah)	يَتَّقُونَ

Translit	Al-Ladhīna 'Āmanū Wa Kānū Yattaqūna
AhmedAli	جو لوگ ایمان لائے اور ڈرتے رہے
Jalandhry	(یعنی) جو لوگ ایمان لائے اور پرہیزگار رہے
YusufAli	Those who believe and (constantly) guard against evil—

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سورة يونس

M.Khan	Those who believed (in the Oneness of Allāh - Islāmīc Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds)
Pickthal	Those who believe and keep their duty (to Allah).
Shakir	Those who believe and guarded (against evil):

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

In	فِي	(are) glad tidings	الْبُشْرَىٰ	For them	لَهُمُ
And in	وَفِي	(of) the world	الدُّنْيَا	The life	الْحَيَاةِ
Change (can there be)	تَبْدِيلَ	No	لَا	The Hereafter	الْآخِرَةِ ۚ
This	ذَلِكَ	(of) Allah	اللَّهُ ۚ	In the Words	لِكَلِمَاتِ
The supreme	الْعَظِيمُ	Success	الْفَوْزُ	It is	هُوَ

Translit	<i>Lahumu Al-Bushrā Fī Al-Ĥayāati Ad-Dunyā Wa Fī Al-'Ākhirati Lā Tabdīla Likalimāti Allāhi Dhālika Huwa Al-Fawzu Al-'Aẓīmu</i>
AhmedAli	ان کے لیے دنیا کی زندگی اور آخرت میں خوشخبری ہے اللہ کی باتوں میں تبدیلی نہیں ہوتی یہی بڑی کامیابی ہے
Jalandhry	ان کے لیے دنیا کی زندگی میں بھی بشارت ہے اور آخرت میں بھی۔ خدا کی باتیں بدلتی نہیں۔ یہی تو بڑی کامیابی ہے
YusufAli	For them are Glad Tidings, in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity.
M.Khan	For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh, this is indeed the supreme success.
Pickthal	Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.
Shakir	They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

وَلَا يَخْزُنكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

Their speech	قَوْلُهُمْ	Grieve you	يَخْزُنَكَ	And let not	وَلَا
Belongs to Allah	لِلَّهِ	Power and honor	الْعِزَّةَ	Verily	إِنَّ
(is) the All-Hearer	السَّمِيعُ	He	هُوَ	All	جَمِيعًا
				The All-Knower	الْعَلِيمُ

Translit	<i>Wa Lā Yahzunka Qawluhum 'Inna Al-'Izzata Lillāhi Jamī`āan Huwa As-Samī`u Al-'Alīmu</i>
AhmedAli	اور ان کی بات سے غم نہ کر بے شک عزت سب اللہ ہی کے لیے ہے وہی سننے والا جاننے والا ہے
Jalandhry	اور (اے پیغمبر) ان لوگوں کی باتوں سے آزرہ نہ ہونا (کیونکہ) عزت سب خدا ہی کی ہے وہ (سب کچھ) سنتا (اور) جانتا ہے

The Holy Quran

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Sura # 10 – 109 Verses - Makkah

سورة يونس

YusufAli	Let not their speech grieve thee: for all power and honour belong to Allah: it is He Who heareth and knoweth (all things).
M.Khan	And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
Pickthal	And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.
Shakir	And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّهُمْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

To Allah belongs	لِلَّهِ	Verily	إِنَّ	No doubt	أَلَا
The heavens	السَّمَاوَاتِ	(is) in	فِي	whosoever	مَنْ
The earth	الْأَرْضِ	(is) in	فِي	And whosoever	وَمَنْ
Those who	الَّذِينَ	Follow	يَتَّبِعُ	And not	وَمَا
Allah	اللَّهُ	besides	مِنْ دُونِ	invoke	يَدْعُونَ
They follow	يَتَّبِعُونَ	Not	إِنْ	The partners	شُرَكَاءَ ۚ
And not	وَإِنْ	A conjecture	الظَّنَّ	But	إِلَّا
Invent lies	يَخْرُصُونَ	But	إِلَّا	They	هُمْ

Translit	'Alā 'Inna Lillāhi Man Fī As-Samāwāti Wa Man Fī Al-'Arḍi Wa Mā Yattabi`u Al-Ladhīna Yad`ūna Min Dūni Allāhi Shurakā'a 'In Yattabi`ūna 'Illā Aẓ-Ẓanna Wa 'In Hum 'Illā Yakhruṣūna
AhmedAli	خبردار جو کوئی آسمانوں میں ہے اور جو کوئی زمین میں ہے سب اللہ کا ہے اور یہ جو اللہ کے سوا شریکوں کو پکارتے ہیں وہ نہیں پیروی کرتے مگر گمان کی اور نہیں ہیں وہ مگر اُگل کرتے ہیں
Jalandhry	سن رکھو کہ جو مخلوق آسمانوں میں ہے اور جو زمین میں ہے سب خدا کے (بندے اور اس کے مملوک) ہیں۔ اور یہ جو خدا کے سوا (اپنے بنائے ہوئے) شریکوں کو پکارتے ہیں۔ وہ (کسی اور چیز کے) پیچھے نہیں چلتے۔ صرف ظن کے پیچھے چلتے ہیں اور محض اُگلےیں دوڑا رہے ہیں
YusufAli	Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.
M.Khan	No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.
Pickthal	Beware ! To Allah belongeth whosoever is in the heavens and whosoever is in the earth Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.
Shakir	Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

﴿67﴾

Has appointed	جَعَلَ	Who	الَّذِي	He (it is)	هُوَ
That you may rest	لِتَسْكُنُوا	The night	اللَّيْلَ	For you	لَكُمْ
To make things visible (to you)	مُبْصِرًا	And the day	وَالنَّهَارَ	Therein	فِيهِ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Who listen	يَسْمَعُونَ	For a people	لِقَوْمٍ	(are) Signs	لَآيَاتٍ

Translit	Huwa Al-Ladhī Ja`ala Lakumu Al-Layla Litaskunū Fīhi Wa An-Nahāra Mubshirāan 'Inna FīDhālika La'āyātin Liqawmin Yasma`ūna				
AhmedAli	وہی تو ہے جس نے تمہارے لیے رات بنائی تاکہ اس میں آرام کرو اور دن دکھلانے والا بنایا بے شک اس میں ان لوگوں کے لیے نشانیاں ہیں جو سنتے ہیں				
Jalandhry	وہی تو ہے جس نے تمہارے لیے رات بنائی تاکہ اس میں آرام کرو اور روز روشن بنایا (تاکہ اس میں کام کرو) جو لوگ (مادہ) سماعت رکھتے ہیں ان کے لیے ان میں نشانیاں ہیں				
YusufAli	He it is that hath made you the night that ye may rest therein, and the Day to make things visible (to you). Verily in this are Signs for those who listen (to His Message).				
M.Khan	He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).				
Pickthal	He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.				
Shakir	He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.				

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ هُوَ الْغَنِيُّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ إِنَّ

عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿68﴾

Allah	اللَّهُ	Has begotten	اتَّخَذَ	They say (Jews, Christians & Pagans)	قَالُوا
He	هُوَ	Glory is to Him!	سُبْحَانَهُ	A son (children)	وَلَدًا
All that	مَا	His is	لَهُ	All-Rich	الْغَنِيُّ
And (all) that	وَمَا	The heavens	السَّمَاوَاتِ	(is) in	فِي
No	إِنَّ	The earth	الْأَرْضِ ۚ	(is) in	فِي
Warrant	سُلْطَانٍ	(of)	مِنْ	You have	عِنْدَكُمْ
Against	عَلَى	Do you say	أَتَقُولُونَ	For this	بِهَذَا ۚ
Not	لَا	what	مَا	Allah	اللَّهُ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

				You know	تَعْلَمُونَ
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Translit	<i>Qālū Attakhadha Allāhu Waladāan Subhānahu Huwa Al-Ghanīyu Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardī 'In 'Indakum Min Sulṭānin Bihadhā 'Ataqūlūna 'Alā Allāhi Mā Lā Ta'lamūna</i>
AhmedAli	کہتے ہیں اللہ نے بیٹا بنا لیا وہ پاک ہے وہ بے نیاز ہے جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب اسی کا ہے تمہارے پاس اس کی کوئی سند نہیں ہے تم اللہ پر ایسی باتیں کیوں کہتے ہو جو جانتے نہیں
Jalandhry	(بعض لوگ) کہتے ہیں کہ خدا نے بیٹا بنا لیا ہے۔ اس کی ذات (اولاد سے) پاک ہے (اور) وہ بے نیاز ہے۔ جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے وہ سب اسی کا ہے (اے افتراء پردازو) تمہارے پاس اس (قول باطل) کی کوئی دلیل نہیں ہے۔ تم خدا کی نسبت ایسی بات کیوں کہتے ہو جو جانتے نہیں
YusufAli	They say "Allah hath begotten a son!"— "Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not?"
M.Khan	They (Jews, Christians and pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not.
Pickthal	They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?
Shakir	They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿69﴾

Those who	الَّذِينَ	Verily	إِنَّ	Say	قُلْ
Allah	اللَّهُ	Against	عَلَى	Invent	يَفْتَرُونَ
Will be successful	يُفْلِحُونَ	Not	لَا	Lie	الْكَذِبَ

Translit	<i>Qul 'Inna Al-Ladhīna Yaftarūna 'Alā Allāhi Al-Kadhibā Lā Yufliḥūna</i>
AhmedAli	کہہ دو جو لوگ اللہ پر افتراء کرتے ہیں نجات نہیں پائیں گے
Jalandhry	کہہ دو جو لوگ خدا پر بھوٹ بہتان باندھتے ہیں فلاح نہیں پائیں گے
YusufAli	Say: "Those who invent a lie against Allah will never prosper."
M.Khan	Say: "Verily, those who invent a lie against Allāh will never be successful" -
Pickthal	Say: Verily those who invent a lie concerning Allah will not succeed.
Shakir	Say: Those who forge a lie against Allah shall not be successful.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿70﴾

(this) world	الدُّنْيَا	In	فِي	A brief enjoyment	مَتَاعٌ
(will be) their return	مَرْجِعُهُمْ	Unto Us	إِلَيْنَا	And then	ثُمَّ
Torment	الْعَذَابَ	We shall make them taste	نَذِيقُهُمْ	Then	ثُمَّ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

They used to	كَانُوا	Because	بِمَا	The severest	الشَّدِيدَ
				Disbelieve	يَكْفُرُونَ

Translit	Matā`un Fī Ad-Dunyā Thumma `Ilaynā Marjī`uhum Thumma Nudhīqumu Al-`AdhābaAsh-Shadīda Bimā Kānū Yakfurūna				
AhmedAli	دنیا میں تھوڑا سا نفع اٹھا لینا ہے پھر ہماری طرف انہیں لوٹنا ہے پھر ہم انہیں سخت عذاب پکھائیں گے بسبب اس کے کہ کفر کرتے تھے				
Jalandhry	(ان کے لیے جو) فائدے میں دنیا میں (میں) پھر ان کو ہماری ہی طرف لوٹ کر آنا ہے۔ اس وقت ہم ان کو شدید عذاب (کے مزے) پکھائیں گے کیونکہ کفر (کی باتیں) کیا کرتے تھے				
YusufAli	A little enjoyment in this world! and then to Us will be their return. Then shall We make them taste the severest Penalty for their blasphemies.				
M.Khan	(A brief) enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, belie His Messengers, deny and challenge His Ayāt (proofs, signs, verses, etc.)].				
Pickthal	This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.				
Shakir	(It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.				

﴿٧١﴾ وَاْتَلْ عَلَيْهِمْ نَبَأَ نُوحٍ اِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَايَاتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاجْمِعُوا اَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا اِلَيَّ وَلَا تَنْظُرُوْنَ ﴿٧١﴾

The news	نَبَأٌ	To them	عَلَيْهِمْ	And recite	وَاْتَلْ
He said	قَالَ	When	اِذْ	(of) Noah	نُوحٍ
If	اِنْ	O my people	يَا قَوْمِ	To his people	لِقَوْمِهِ
On you	عَلَيْكُمْ	Hard	كَبُرَ	is	كَانَ
Of the Signs	بَايَاتِ	And my reminding (you)	وَتَذِكْرِي	My stay (with you)	مَقَامِي
Allah	اللّٰهِ	Then in	فَعَلَى	(of) Allah	اللّٰهِ
Your plot	اَمْرُكُمْ	So gather you	فَاَجْمِعُوا	I put my trust	تَوَكَّلْتُ
Not	لَا	And	ثُمَّ	And your partners	وَشُرَكَاءَكُمْ
For you	عَلَيْكُمْ	Your plot	اَمْرُكُمْ	Let be	يَكُنْ
Pass your sentence	اقْضُوا	Then	ثُمَّ	In doubt	غُمَّةً
Give me respite	تَنْظُرُونَ	And not	وَلَا	On me	اِلَيَّ

Translit	Wa Atlu `Alayhim Naba'a Nūhin 'Idh Qāla Liqawmihi Yā Qawmi 'In Kāna Kabura `AlaykumMaqāmī Wa				
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

	<i>Tadhkīrī Bi'āyā Ti Allāhi Fa'alā Allāhi Tawakkaltu Fa'ajmī'ū 'Amrakum WaShurakā'akum Thumma Lā Yakun 'Amrukum 'Alaykum Ghummatan Thumma Aqḍū 'Ilayya Wa Lā Tunẓirūni</i>
AhmedAli	اور انہیں نوح کا حال سنا جب اس نے اپنی قوم سے کہا اے قوم اگر تمہیں میرا تم میں رہنا اور اللہ کی آیتوں سے نصیحت کرنا ناگوار ہو تو میں اللہ پر بھروسہ کرتا ہوں اب تم سب ملکر اپنا کام مقرر کرو اور اپنے شریکوں کو جمع کرو پھر تمہیں اپنے کام میں شبہ نہ رہے پھر وہ کام میرے ساتھ کر گزرو اور مجھے مہلت نہ دو
Jalandhry	اور ان کو نوح کا قصہ پڑھ کر سنا دو۔ جب انہوں نے اپنی قوم سے کہا کہ اے قوم! اگر تم کو میرا تم میں رہنا اور خدا کی آیتوں سے نصیحت کرنا ناگوار ہو تو میں خدا پر بھروسہ رکھتا ہوں۔ تم اپنے شریکوں کے ساتھ مل کر ایک کام (جو میرے بارے میں کرنا چاہو) مقرر کر لو اور وہ تمہاری تمام جماعت (کو معلوم ہو جائے اور کسی) سے پوشیدہ نہ رہے اور پھر وہ کام میرے حق میں کر گزرو اور مجھے مہلت نہ دو
YusufAli	Relate to them the story of Noah. Behold! he said to his People: "O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah— yet I put my trust in Allah. Get ye then an agreement about your plan and among your Partners so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite.
M.Khan	And recite to them the news of Nūh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
Pickthal	Recite unto them the story of Noah, when he told his people: O my people! If my sojourn here and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.
Shakir	And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۖ إِنَّا مُجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

Then not	فَمَا	You turn away	تَوَلَّيْتُمْ	But if	فَإِنْ
Reward	أَجْرٍ	Any	مِنْ	I have asked of you	سَأَلْتُكُمْ
But	إِلَّا	My reward	أَجْرِي	(is) not	إِنْ
And I have been commanded	وَأُمِرْتُ	Allah	اللَّهُ	on	عَلَى
Of	مِنْ	Be	أَكُونَ	to	أَنْ
				The Muslims	الْمُسْلِمِينَ

Translit	<i>Fa'in Tawallaytum Famā Sa'altukum Min 'Ajrin 'In 'Ajrī 'Illā 'Alā Allāhi Wa 'Umirtu 'An 'Akūna Mina Al-Muslimīna</i>
AhmedAli	پھر اگر منہ پھیر دو تو میں نے تم سے کچھ معاوضہ نہیں مانگا میرا معاوضہ اللہ پر ہے اور مجھے علم دیا گیا ہے کہ فرمانبرداروں میں سے رہوں
Jalandhry	اور اگر تم نے منہ پھیر لیا تو (تم جانتے ہو کہ) میں نے تم سے کچھ معاوضہ نہیں مانگا۔ میرا معاوضہ تو خدا کے ذمے ہے۔ اور مجھے علم ہوا ہے کہ میں

	فرمانبرداروں میں رہوں
YusufAli	"But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's Will (in Islam)."
M.Khan	"But if you turn away [from accepting my doctrine of Islāmic Monotheism, i.e. to worship none but Allāh], then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (those who submit to Allāh's Will)."
Pickthal	But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).
Shakir	But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

And those	وَمَنْ	So We delivered him	فَنَجَّيْنَاهُ	They denied him	فَكَذَّبُوهُ
The ship	الْفُلْكِ	in	فِي	With him	مَعَهُ
While We drowned	وَأَعْرَفْنَا	Generations replacing one after another	خَلَائِفَ	And We made them	وَجَعَلْنَاهُمْ
Our Signs	بِآيَاتِنَا	denied	كَذَّبُوا	Those who	الَّذِينَ
Was	كَانَ	How	كَيْفَ	Then see	فَانْظُرْ
		(of) those who were warned	الْمُنْذَرِينَ	The end	عَاقِبَةُ

Translit	<i>Fakadhdhabūhu Fanajjaynāhu Wa Man Ma`ahu Fī Al-Fulki Wa Ja`alnāhum Khalā'ifa Wa 'Aghraqnā Al-Ladhīna Kadhdhabū Bi'āyātina Fānẓur Kayfa Kāna 'Āqibatu Al-Mundharīna</i>
AhmedAli	پھر انہوں نے اسے بھٹلایا پھر ہم نے اسے اور اس کے ساتھیوں کو کشتی میں بچا لیا اور انہیں غلیفہ بنا دیا اور جن لوگوں نے ہماری آیتوں کو بھٹلایا انہیں غرق کر دیا سو دیکھ لو کہ جو لوگ ڈرائے گئے تھے ان کا انجام کیا ہوا
Jalandhry	لیکن ان لوگوں نے ان کی تکذیب کی تو ہم نے ان کو اور جو لوگ ان کے ساتھ کشتی میں سوار تھے سب کو (طوفان سے) بچا لیا اور انہیں (زمین میں) غلیفہ بنا دیا اور جن لوگوں نے ہماری آیتوں کو بھٹلایا ان کو غرق کر دیا تو دیکھ لو کہ جو لوگ ڈرائے گئے تھے ان کا کیا انجام ہوا
YusufAli	They rejected him but We delivered him, and those with him in the Ark, and We made them inherit (the earth), while We overwhelmed in the Flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!
M.Khan	They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayāt (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
Pickthal	But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.
Shakir	But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the (people) warned.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿74﴾

After him	مِنْ بَعْدِهِ	We sent	بَعَثْنَا	Then	ثُمَّ
Their people	قَوْمِهِمْ	To	إِلَىٰ	Messengers	رُسُلًا
But not	فَمَا	Clear proofs	بِالْبَيِّنَاتِ	They brought them	فَجَاءَهُمْ
What	بِمَا	Believe	لِيُؤْمِنُوا	They would	كَانُوا
Before hand	مِنْ قَبْلُ	(it)	بِهِ	They had already rejected	كَذَّبُوا
Up	عَلَىٰ	We seal	نَطْبَعُ	thus	كَذَلِكَ
		(of) the transgressors	الْمُعْتَدِينَ	The hearts	قُلُوبِ

Translit	Thumma Ba`athna Min Ba`dhi Rusulāan 'Ilā Qawmihim Fajā'uhum Bil-Bayyināti Famā Kānū Liyu'uminū Bimā Kadhdhabū Bihi Min Qablu Kadhālika Naṭba`u `Alā Qulūbi Al-Mu`adīna
AhmedAli	پھر ہم نے نوح کے بعد اور پیغمبر اپنی اپنی قوم کی طرف بھیجے تو وہ ان کے پاس کھلی نشانیاں لائے پھر بھی ان سے یہ نہ ہوا کہ اس بات پر ایمان لے آئیں جے پہلے وہ جھٹلا چکے تھے اسی طرح ہم حد سے نکل جانے والوں کے دلوں پر مہر لگا دیتے ہیں
Jalandhry	پھر نوح کے بعد ہم نے اور پیغمبر اپنی اپنی قوم کی طرف بھیجے۔ تو وہ ان کے پاس کھلی نشانیاں لے کر آئے۔ مگر وہ لوگ ایسے نہ تھے کہ جس چیز کی پہلے تکذیب کر چکے تھے اس پر ایمان لے آتے۔ اسی طرح ہم زیادتی کرنے والوں کے دلوں پر مہر لگا دیتے ہیں
YusufAli	Then after him We sent (many) messengers to their Peoples: they brought them Clear Signs but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.
M.Khan	Then after him We sent Messengers to their people, They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).
Pickthal	Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.
Shakir	Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

﴿75﴾

After them	مِنْ بَعْدِهِمْ	We sent	بَعَثْنَا	Then	ثُمَّ
To	إِلَىٰ	And Aaron	وَهَارُونَ	Moses	مُوسَىٰ
With Our Signs	بِآيَاتِنَا	And his chiefs	وَمَلَئِهِ	Pharaoh	فِرْعَوْنَ
Folk	قَوْمًا	And they were	وَكَانُوا	But they behaved arrogantly	فَاسْتَكْبَرُوا

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Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

				sinners	مُجْرِمِينَ
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Translit	<i>Thumma Ba`athnā Min Ba`dihim Mūsā Wa Hārūna 'Ilā Fir`awna Wa Mala'ihī Bi'āyātīnā Fāstakbarū Wa Kānū Qawmāan Mujrimīna</i>
AhmedAli	پھر ہم نے ان کے بعد موسیٰ اور ہارون کو فرعون اور اس کے سرداروں کے پاس اپنی نشانیاں دے کر بھیجا پھر انہوں نے منکر کیا اور وہ لوگ گنہگار تھے
Jalandhry	پھر ان کے بعد ہم نے موسیٰ اور ہارون کو اپنی نشانیاں دے کر فرعون اور اس کے سرداروں کے پاس بھیجا تو انہوں نے منکر کیا اور وہ گنہگار لوگ تھے
YusufAli	Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.
M.Khan	Then after them We sent Mūsa (Moses) and Hārūn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimūn (disbelievers, sinners, polytheists, criminals, etc.) folk.
Pickthal	Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.
Shakir	Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿76﴾

The truth	الْحَقُّ	Came to them	جَاءَهُمُ	So when	فَلَمَّا
Indeed	إِنَّ	They said	قَالُوا	From Us	مِنْ عِنْدِنَا
clear	مُبِينٌ	(is) magic	لَسِحْرٌ	this	هَذَا

Translit	<i>Falammā Jā'ahumu Al-Ĥaqqu Min `Indinā Qālū 'Inna Hādhā Lasiḥrun Mubīnun</i>
AhmedAli	پھر جب انہیں ہمارے ہاں سے سچی بات پہنچی کہنے لگے یہ تو کھلا جادو ہے
Jalandhry	تو جب ان کے پاس ہمارے ہاں سے حق آیا تو کہنے لگے کہ یہ تو صریح جادو ہے
YusufAli	When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"
M.Khan	So when came to them the truth from Us, they said: "This is indeed clear magic."
Pickthal	And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.
Shakir	So when the truth came to them from Us they said: This is most surely clear enchantment!

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۖ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿77﴾

Say you (this)	أَتَقُولُونَ	Moses	مُوسَىٰ	Said	قَالَ
It has come to you	جَاءَكُمْ ۖ	When	لَمَّا	About the truth	لِلْحَقِّ
And not	وَلَا	this	هَذَا	(is) magic	أَسِحْرٌ
		The magicians	السَّاحِرُونَ	Be successful	يُفْلِحُ

Translit	<i>Qāla Mūsā 'Ataqūlūna Lilḥaqqi Lammā Jā'akum 'Asiḥrun Hādhā Wa Lā Yufliḥu As-Sāḥirūna</i>
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

AhmedAli	موسیٰ نے کہا کیا تم حق بات کو یہ کہتے ہو جب وہ تمہارے پاس آئی کیا یہ جادو ہے اور جادو کرنے والے نجات نہیں پاتے
Jalandhry	موسیٰ نے کہا کیا تم حق کے بارے میں جب وہ تمہارے پاس آیا یہ کہتے ہو کہ یہ جادو ہے۔ حالانکہ جادوگر فلاح نہیں پانے کے
YusufAli	Said Moses: "Say ye (this) about the Truth when it hath (actually) reached you? In sorcery (like) this? But sorcerers will not prosper."
M.Khan	Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
Pickthal	Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.
Shakir	Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا

بِمُؤْمِنِينَ ﴿٧٨﴾

To turn us away	لِنَلْفِتَنَّا	Have you come to us	أَجِئْتَنَا	They said	قَالُوا
On it	عَلَيْهِ	We found	وَجَدْنَا	From that	عَمَّا
That you two	لَكُمَا	And may have	وَتَكُونَ	Our fathers	آبَاءَنَا
The land	الْأَرْضِ	In	فِي	Greatness	الْكِبْرِيَاءُ
In you two	لَكُمَا	We	نَحْنُ	And not	وَمَا
				(are) going to believe	بِمُؤْمِنِينَ

Translit	Qālū 'Aji'tanā Linalfitanā `Ammā Wajadnā `Alayhi 'Ābā'anā Wa Takūna Lakumā Al-Kibriyā'u Fī Al-'Ardī Wa Mā Nahnu Lakumā Bimu'uminīna
AhmedAli	انہوں نے کہا کیا تو ہمارے ہاں آیا ہے کہ ہمیں اس راستہ سے پھیر دے جس پر ہم نے اپنے باپ دادوں کو پایا ہے تم دونوں کو اس ملک میں سرداری مل جائے اور ہم تو تمہیں ماننے والے نہیں ہیں
Jalandhry	وہ بولے کیا تم ہمارے پاس اس لئے آئے ہو کہ جس (راہ) پر ہم اپنے باپ دادا کو پاتے رہے میں اس سے ہم کو پھیر دو۔ اور (اس) ملک میں تم دونوں کی ہی سرداری ہو جائے اور ہم تم پر ایمان لانے والے نہیں ہیں
YusufAli	They said: "Hast thou come to us to turn us a way from the ways We found our fathers following in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"
M.Khan	They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"
Pickthal	They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe in you both.
Shakir	They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

وَقَالَ فِرْعَوْنُ اِئْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

Bring to me	اِئْتُونِي	Pharaoh	فِرْعَوْنُ	And said	وَقَالَ
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Well-versed	عَلِيمٌ	Sorcerer	سَاحِرٍ	Every	بِكُلِّ
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Translit	<i>Wa Qāla Fir`awnu A'tūnī Bikulli Sāhirin `Alīmin</i>
AhmedAli	اور فرعون نے کہا میرے پاس ہر دانا جادوگر کو لے آؤ
Jalandhry	اور فرعون نے حکم دیا کہ سب کامل فن جادوگروں کو ہمارے پاس لے آؤ
YusufAli	Said Pharaoh: "Bring me every sorcerer well-versed."
M.Khan	And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
Pickthal	And Pharaoh said: Bring every cunning wizard unto me.
Shakir	And Firon said: Bring to me every skillful magician.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿80﴾

The sorcerers	السَّحَرَةُ	Came	جَاءَ	And when	فَلَمَّا
Moses	مُوسَىٰ	To them	لَهُمْ	Said	قَالَ
you	أَنْتُمْ	What	مَا	Cast down	أَلْقُوا
				(want to) cast	مُلْقُونَ

Translit	<i>Falammā Jā'a As-Sāharatu Qāla Lahum Mūsā 'Alqū Mā 'Antum Mulqūna</i>
AhmedAli	پھر جب جادوگر آئے انہیں موسیٰ نے کہا ڈالو تو تم ڈالتے ہو
Jalandhry	جب جادوگر آئے تو موسیٰ نے ان سے کہا تم کو جو ڈالنا ہے ڈالو
YusufAli	When the sorcerers came Moses said to them: "Throw ye what ye (wish) to throw!"
M.Khan	And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what you want to cast!"
Pickthal	And when the wizards came, Moses said unto them: Cast your cast!
Shakir	And when the magicians came, Musa said to them: Cast down what you have to cast.

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ

الْمُفْسِدِينَ ﴿81﴾

Said	قَالَ	They had cast down	أَلْقَوْا	Then when	فَلَمَّا
You have brought	جِئْتُمْ	What	مَا	Moses	مُوسَىٰ
surely	إِنَّ	(is) sorcery	السَّحَرُ ۚ	(it)	بِهِ
Verily	إِنَّ	Will make it invalid	سَيُبْطِلُهُ ۚ	Allah	اللَّهُ
Set right	يُصْلِحُ	Does not	لَا	Allah	اللَّهُ
		(of) the evil-doers	الْمُفْسِدِينَ	The work	عَمَلٍ

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سورة يونس

Translit	<i>Falammā 'Alqaw Qāla Mūsá Mā Ji'tum Bihi As-Sihru 'Inna Allāha Sayubḥiluhu 'Inna Allāha Lā Yuṣlihu 'Amala Al-Mufsidīna</i>
AhmedAli	پھر جب انہوں نے ڈالا تو موسیٰ نے کہا جو تم لائے ہو وہ جادو ہے اللہ اسے ابھی درہم برہم کر دے گا بے شک اللہ شایروں کے کام نہیں سنوارتا
Jalandhry	جب انہوں نے (اپنی رسیوں اور لائیں کو) ڈالا تو موسیٰ نے کہا کہ جو چیزیں تم (بنا کر) لائے ہو جادو ہے خدا اس کو بھی نیست و نابود کر دے گا۔ خدا شایروں کے کام سنوارا نہیں کرتا
YusufAli	When they had their throw Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.
M.Khan	Then when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of Al-Mufsidūn (the evil-doers, corrupters).
Pickthal	And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.
Shakir	So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

The truth	الْحَقُّ	Allah	اللَّهُ	And will establish and make apparent	وَيُحِقُّ
May hate it	كَرِهَ	However	وَلَوْ	By His Words	بِكَلِمَاتِهِ
				The sinners	الْمُجْرِمُونَ

Translit	<i>Wa Yuḥiqqu Allāhu Al-Ḥaqqā Bikalimātihi Wa Law Kariha Al-Mujrimūna</i>
AhmedAli	اور اللہ اپنے علم سے حق بات کو سچا کرتا ہے اگرچہ گنہگار برا ہی مانیں
Jalandhry	اور خدا اپنے علم سے سچ کو سچ ہی کر دے گا اگرچہ گنہگار برا ہی مانیں
YusufAli	"And Allah by His Words doth prove and establish his truth however much the Sinners may hate it!"
M.Khan	"And Allāh will establish and make apparent the truth by His Words, however much the Mujrimūn (criminals, disbelievers, polytheists, sinners) may hate it."
Pickthal	And Allah will vindicate the Truth by His words, however much the guilty be averse.
Shakir	And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ

لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

In Moses	لِمُوسَىٰ	believed	آمَنَ	But none	فَمَا
Of	مِنْ	The offspring	ذُرِّيَّةٌ	Except	إِلَّا
The fear	خَوْفٍ	Because of	عَلَىٰ	His people	قَوْمِهِ
And their chiefs	وَمَلَئِهِمْ	Pharaoh	فِرْعَوْنَ	Of	مِنْ
And verily	وَإِنَّ	He should persecute them	يَفْتِنَهُمْ ۚ	Lest	أَن

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Sura # 10 – 109 Verses - Makkah

سورة يونس

On	فِي	(was) an arrogant tyrant	لَعَالِ	Pharaoh	فِرْعَوْنَ
(one) of	لَمِنَ	And he (was) indeed	وَإِنَّهُ	The earth	الْأَرْضِ
				The transgressors	الْمُتَسْرِفِينَ

Translit	<i>Famā 'Āmana Limūsá 'Illā Dhurrīyatun Min Qawmihi 'Alā Khawfin Min Fir'awna Wa Mala'ihim 'An Yaftinahum Wa 'Inna Fir'awna La'ālin Fī Al-'Arđi Wa 'Innahu Lamina Al-Musrifīna</i>				
AhmedAli	پھر کوئی بھی موسیٰ پر ایمان نہ لایا مگر اس کی قوم کے چند لڑکے اور وہ بھی فرعون اور ان کے سرداروں سے ڈرتے ڈرتے کہیں وہ انہیں مصیبت میں نہ ڈال دے اور بے شک فرعون زمین میں سرکشی کرنے والا تھا اور بے شک وہ حد سے گزرنے والوں میں سے تھا				
Jalandhry	تو موسیٰ پر کوئی ایمان نہ لایا۔ مگر اس کی قوم میں سے چند لڑکے (اور وہ بھی) فرعون اور اس کے اہل دربار سے ڈرتے ڈرتے کہیں وہ ان کو آفت میں نہ پھنسا دے۔ اور فرعون ملک میں منکبر و متغلب اور (کبر و کفر) میں حد سے بڑھا ہوا تھا				
YusufAli	But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.				
M.Khan	But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).				
Pickthal	But none believed in Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.				
Shakir	But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.				

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾

O	يَا	Moses	مُوسَىٰ	And said	وَقَالَ
You have	كُنتُمْ	If	إِنْ	my people	قَوْمِ
The in Him	فَعَلَيْهِ	In Allah	بِاللَّهِ	Believed	آمَنتُمْ
You	كُنتُمْ	if	إِنْ	Put your trust	تَوَكَّلُوا
				(are) Muslims	مُسْلِمِينَ

Translit	<i>Wa Qāla Mūsá Yā Qawmi 'In Kuntum 'Āmantum Billāhi Fa'alayhi Tawakkalū 'In Kuntum Muslimīna</i>				
AhmedAli	اور موسیٰ نے کہا اے میری قوم اگر تم اللہ پر ایمان لائے ہو تو اسی پر بھروسہ کرو اگر تم فرمانبردار ہو				
Jalandhry	اور موسیٰ نے کہا کہ بھائیو! اگر تم خدا پر ایمان لائے ہو تو اگر (دل سے) فرمانبردار ہو تو اسی پر بھروسہ رکھو				
YusufAli	Moses said: "O my People! if ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."				
M.Khan	And Mûsa (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)."				

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سورة يونس

Pickthal	And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!
Shakir	And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

Allah	اللَّهُ	in	عَلَى	They said	فَقَالُوا
not	لَا	Our Lord	رَبَّنَا	We put our trust	تَوَكَّلْنَا
For the folk	لِّلْقَوْمِ	A train	فِتْنَةً	Make us	تَجْعَلْنَا
				(who are) wrong-doers	الظَّالِمِينَ

Translit	Faqālū `Alā Allāhi Tawakkalnā Rabbanā Lā Taj`alnā Fitnatan Lilqawmi Az-Ẓālimīna
AhmedAli	تب وہ بولے ہم اللہ ہی پر بھروسہ کرتے ہیں اے رب ہمارے ہم پر اس ظالم قوم کا زور نہ آنا
Jalandhry	تو وہ بولے کہ ہم خدا ہی پر بھروسہ رکھتے ہیں۔ اے ہمارے پروردگار ہم کو ظالم لوگوں کے ہاتھ سے آزمائش میں نہ ڈال
YusufAli	They said: "In Allah do we put our trust. Our Lord! make us not a trial for those who practise oppression;
M.Khan	They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are Zālimūn (polytheists and wrong-doing) (i.e. do not make them overpower us)
Pickthal	They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;
Shakir	So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

From	مِنْ	By Your Mercy	بِرَحْمَتِكَ	And save us	وَنَجِّنَا
		The disbelieving	الْكَافِرِينَ	Folk	الْقَوْمِ

Translit	Wa Najjinā Biraḥmatika Mina Al-Qawmi Al-Kāfirīna
AhmedAli	اور ہمیں مہربانی فرما کر ان کافروں سے بچھا دے
Jalandhry	اور اپنی رحمت سے قوم کفار سے نجات بخش
YusufAli	"And deliver us by Thy Mercy from those who reject (Thee)."
M.Khan	"And save us by Your Mercy from the disbelieving folk."
Pickthal	And, of Thy mercy, save us from the folk that disbelieve.
Shakir	And do Thou deliver us by Thy mercy from the unbelieving people.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ

وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

Moses	مُوسَىٰ	To	إِلَىٰ	And We revealed	وَأَوْحَيْنَا
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Sura # 10 – 109 Verses - Makkah

سورة يونس

You provide	تَبَوَّآ	(saying) that	أَنَّ	and his brother	وَأَخِيهِ
Dwellings	بُيُوتًا	In Egypt	بِمِصْرَ	For your people	لِقَوْمِكُمَا
As places for your worship	قِبْلَةً	Your dwellings	بُيُوتَكُمْ	And make	وَأَجْعَلُوا
And give glad tidings	وَبَشِّرِ	Prayers	الصَّلَاةَ ۖ	And offer perfectly	وَأَقِيمُوا
				(to) the believers	الْمُؤْمِنِينَ

Translit	Wa 'Awhaynā 'Ilā Mūsā Wa 'Akhīhi 'An Tabawwa'ā Liqawmikumā Bimişra Buyūtāan WaAj`alū Buyūtakum Qiblatan Wa 'Aqīmū Aş-Şalāata Wa Bashshiri Al-Mu'uminīna				
AhmedAli	اور ہم نے موسیٰ اور اس کے بھائی کو حکم بھیجا کہ اپنی قوم کے واسطے مصر میں گھر بناؤ اور اپنے گھروں کو مسجدیں سمجھو اور نماز قائم کرو اور ایمان والوں کو خوشخبری دو				
Jalandhry	اور ہم نے موسیٰ اور اس کے بھائی کی طرف وحی بھیجی کہ اپنے لوگوں کے لیے مصر میں گھر بناؤ اور اپنے گھروں کو قبلہ (یعنی مسجدیں) ٹھہراؤ اور نماز پڑھو۔ اور مومنوں کو خوشخبری سنا دو				
YusufAli	We inspired Moses and his brother with this message: "Provide dwellings for your People in Egypt, make your dwellings into places of worship, and establish regular prayers: and give Glad Tidings to those who believe!"				
M.Khan	And We revealed to Mūsā (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salāt (Iqāmat-as-Salāt), and give glad tidings to the believers."				
Pickthal	And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.				
Shakir	And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.				

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۚ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ

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Our Lord!	رَبَّنَا	Moses	مُوسَىٰ	And said	وَقَالَ
Pharaoh	فِرْعَوْنَ	Bestowed on	آتَيْتَ	Yave have indeed	إِنَّكَ
And wealth	وَأَمْوَالًا	Splendor	زِينَةً	And his chiefs	وَمَلَأَهُ
(of) this world	الدُّنْيَا	The life	الْحَيَاةِ	In	فِي
From	عَنْ	That they may lead (men) astray	لِيُضِلُّوا	Our Lord!	رَبَّنَا
destroy	اطْمِسْ عَلَىٰ	Our Lord!	رَبَّنَا	Your Path	سَبِيلِكَ ۚ
Their hearts	قُلُوبِهِمْ	And harden	وَاشْدُدْ عَلَىٰ	Their wealth	أَمْوَالِهِمْ
Until	حَتَّىٰ	They will believe	يُؤْمِنُوا	So that not	فَلَا
The painful	الْأَلِيمَ	Torment	الْعَذَابِ	They see	يَرَوْا

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Sura # 10 – 109 Verses - Makkah

سورة يونس

Translit	<i>Wa Qāla Mūsā Rabbanā 'Innaka 'Ātayta Fir'awna Wa Mala'ahu Zīnatan Wa 'Amwālāan FīAl-Ĥayāati Ad-Dunyā Rabbanā Liyudillū 'An Sabīlaka Rabbanā Aṭmis 'Alā 'Amwālihim WaAshdud 'Alā Qulūbihim Falā Yu'uminū Ḥattā Yaraw Al-'Adhāba Al-'Alīma</i>
AhmedAli	اور موسیٰ نے کہا اے رب ہمارے تو نے فرعون اور اس کے سرداروں کو دنیا کی زندگی میں آرائش اور ہر طرح کا مال دیا ہے اے رب ہمارے یہاں تک کہ انہوں نے تیرے راستے سے گمراہ کر دیا اے رب ہمارے ان کے مالوں کو برباد کر دے اور ان کے دلوں کو سخت کر دے پس یہ ایمان نہیں لائیں گے یہاں تک کہ دردناک عذاب دیکھیں
Jalandhry	اور موسیٰ نے کہا اے ہمارے پروردگار تو نے فرعون اور اس کے سرداروں کو دنیا کی زندگی میں (بہت سا) ساز و برگ اور مال و زر دے رکھا ہے۔ اے پروردگار ان کا مال یہ ہے کہ تیرے رستے سے گمراہ کر دیں۔ اے پروردگار ان کے مال کو برباد کر دے اور ان کے دلوں کو سخت کر دے کہ ایمان نہ لائیں جب تک عذاب الیم نہ دیکھ لیں
YusufAli	Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendour and wealth in the life of the Present, and so, our Lord they mislead (men) from Thy Path. Deface, our Lord the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous Penalty."
M.Khan	And Mūsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
Pickthal	And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
Shakir	And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

(is) accepted	أُجِيبَتْ	Verily	قَدْ	(Allah) said	قَالَ
And not	وَلَا	So you both keep to the Straight Way	فَاسْتَقِيمَا	The invocation of you both	دَعْوَتُكُمَا
(of) those who	الَّذِينَ	The path	سَبِيلَ	Follow	تَتَّبِعَانَّ
		Know (the truth)	يَعْلَمُونَ	Not	لَا

Translit	<i>Qāla Qad 'Ujībat Da`watukumā Fāstaqīmā Wa Lā Tattabi`āni Sabīla Al-Ladhīna Lā Ya`lamūna</i>
AhmedAli	فرمایا تمہاری دعا قبول ہو چکی سو تم دونوں ثابت قدم رہو اور بے عقلوں کی راہ پر مت چلو
Jalandhry	خدا نے فرمایا کہ تمہاری دعا قبول کر لی گئی تو تم ثابت قدم رہنا اور بے عقلوں کے رستے نہ چلنا
YusufAli	Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."
M.Khan	Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the Reward of Allāh: Paradise)."
Pickthal	He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.
Shakir	He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

﴿٩٠﴾ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

(of) Israel	إِسْرَائِيلَ	The Children	بَنِي	And We took across	وَجَاوَزْنَا
Pharaoh	فِرْعَوْنُ	And followed them	فَاتَّبَعَهُمْ	The sea	الْبَحْرَ
And enmity	وَعَدُوًّا ۖ	In oppression	بَغْيًا	With his hosts	وَجُنُودُهُ
Overtook him	أَدْرَكَهُ	When	إِذَا	Till	حَتَّىٰ
I believe	آمَنْتُ	He said	قَالَ	drowning	الْغَرَقُ
God	إِلَهَ	(there is) no	لَا	That	أَنَّهُ
Believed	آمَنْتُ	(He)	الَّذِي	But	إِلَّا
(of) Israel	إِسْرَائِيلَ	The Children	بَنُو	In Him	بِهِ
Muslims	الْمُسْلِمِينَ	(one) of	مِنْ	And I (am)	وَأَنَا

Translit	<i>Wa Jāwaznā Bibanī 'Isrā'īla Al-Baḥra Fa'atba`ahum Fir`awnu Wa Junūduhu Baghyāan Wa`adwan Ḥattā 'Idhā 'Adrakahu Al-Gharaqū Qāla 'Āmantu 'Annahu Lā 'Ilāha 'Illā Al-Ladhī 'Āmanat Bihi Banū 'Isrā'īla Wa 'Anā Mina Al-Muslimīna</i>
AhmedAli	اور ہم نے بنی اسرائیل کو دریا سے پار کر دیا پھر فرعون اور اس کے لشکر نے ظلم اور زبردستی سے ان کا پیچھا کیا یہاں تک کہ جب ڈوبنے لگا کما میں ایمان لایا کہ کوئی معبود نہیں مگر جس پر بنی اسرائیل ایمان لائے ہیں اور میں فرمانبردار میں سے ہوں
Jalandhry	اور ہم نے بنی اسرائیل کو دریا سے پار کر دیا تو فرعون اور اس کے لشکر نے سرکشی اور تعدی سے ان کا تعاقب کیا۔ یہاں تک کہ جب اس کو غرق (کے عذاب) نے آگڑا تو کہنے لگا کہ میں ایمان لایا کہ جس (خدا) پر بنی اسرائیل ایمان لائے ہیں اس کے سوا کوئی معبود نہیں اور میں فرمانبرداروں میں ہوں
YusufAli	We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."
M.Khan	And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allah)," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."
Pickthal	And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).
Shakir	And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

﴿٩١﴾ الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

You refused to believe	عَصَيْتَ	While	وَقَدْ	Now (you believe)	الْآنَ
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The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

One of	مِنْ	And you were	وَكُنْتَ	Before	قَبْلُ
				The evil-doers	الْمُفْسِدِينَ

Translit	'Āl'āna Wa Qad `Aṣayta Qablu Wa Kunta Mina Al-Mufsidīna
AhmedAli	اب یہ کہتا ہے اور تو اس سے پہلے نافرمانی کرتا رہا اور مفسدوں میں داخل رہا
Jalandhry	(جواب ملا کہ) اب (ایمان لاتا ہے) حالانکہ تو پہلے نافرمانی کرتا رہا اور مفسد بنا رہا
YusufAli	(It was said to him): "Ah now! — but a little while before, wast thou in rebellion! — and thou didst mischief (and violence)!"
M.Khan	Now (you believe) while you refused to believe before and you were one of the Mufsidūn (evil-doers, corrupters).
Pickthal	What! Now! When hitherto thou hast rebelled and been of the wrong-doers?
Shakir	What! now! and indeed you disobeyed before and you were of the mischief-makers.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ

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Your (dead) body (out from the sea)	بِدَنِكَ	We shall deliver	نُنَجِّيكَ	So this day	فَالْيَوْمَ
Come after you	خَلَقَكَ	To those who	لِمَنْ	That you may be	لِتَكُونَ
Many	كَثِيرًا	And eerily	وَإِنَّ	A sign	آيَةً ۖ
Of	عَنْ	Mankind	النَّاسِ	Among	مِنَ
		(are) heedless	لَغَافِلُونَ	Our Signs	آيَاتِنَا

Translit	Fālyawma Nunajjīka Bibadanika Litakūna Liman Khalfaka 'Āyatan Wa 'Inna Kathīrāan MinaAn-Nāsi `An 'Āyātina Laghāfilūna
AhmedAli	سو آج ہم تیرے بدن کو نکال لیں گے تاکہ تو پچھلوں کے لیے عبرت ہو اور بے شک بہت سے لوگ ہماری نشانیوں سے بے خبر ہیں
Jalandhry	تو آج ہم تیرے بدن کو (دریا سے) نکال لیں گے تاکہ تو پچھلوں کے لیے عبرت ہو۔ اور بہت سے لوگ ہماری نشانیوں سے بے خبر ہیں
YusufAli	"This day shall We save thee in thy body, that thou mayest be a Sign to those who come after thee! But verily, many among mankind are heedless of Our Signs!"
M.Khan	So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
Pickthal	But this day We save thee in thy body that thou mayest be a portent for those after thee. Lo! most of mankind are heedless of Our portents.
Shakir	But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۚ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

The Children	بَنِي	We settled	بَوَّأْنَا	And indeed	وَلَقَدْ
Honourable	صِدْقٍ	(in) a dwelling place	مُبَوَّأً	(of) Israel	إِسْرَائِيلَ
Good things	الطَّيِّبَاتِ	With	مِنْ	And provided them	وَرَزَقْنَاهُمْ
Until	حَتَّى	They differed	اِخْتَلَفُوا	And not	فَمَا
Verily	إِنَّ	The knowledge	الْعِلْمُ ۚ	Came to them	جَاءَهُمْ
Between them	بَيْنَهُمْ	Will judge	يَقْضِي	Your Lord	رَبَّكَ
In what	فِيمَا	(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمَ
They differ	يَخْتَلِفُونَ	In which	فِيهِ	They used to	كَانُوا

Translit	Wa Laqad Bawwa'nā Banī 'Isrā'īla Mubawwa'a Šidqin Wa Razaqnāhum Mina Aṭ-Ṭayyibāti Famā Akhtalaḡū Ḥattā Jā'ahumu Al-'Ilmu 'Inna Rabbaka Yaḡdī Baynahum Yawma Al-Qiyāmati Fīmā Kānū Fīhi Yakhtaliḡūna				
AhmedAli	اور اللہ تعالیٰ نے بنی اسرائیل کو رہنے کی عمدہ جگہ دی اور کھانے کو ستھری چیزیں دیں وہ باوجود علم ہونے کے اختلاف کرتے رہے بے شک تیرا رب قیامت کے دن ان میں فیصلہ کرے گا جس بات میں کہ وہ اختلاف کرتے تھے				
Jalandhry	اور ہم نے بنی اسرائیل کو رہنے کو عمدہ جگہ دی اور کھانے کو پاکیزہ چیزیں عطا کیں لیکن وہ باوجود علم ہونے کے اختلاف کرتے رہے۔ بے شک بنی بائوں میں وہ اختلاف کرتے رہے میں تمہارا پروردگار قیامت کے دن ان میں ان باتوں کا فیصلہ کر دے گا				
YusufAli	We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them on the Day of Judgment.				
M.Khan	And indeed We settled the Children of Israel in an honourable dwelling place (Shām and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allāh will judge between them on the Day of Resurrection in that in which they used to differ.				
Pickthal	And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.				
Shakir	And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.				

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

In	فِي	You are	كُنْتَ	So if	فَإِنْ
We have revealed	أَنْزَلْنَا	Concerning that which	مِمَّا	Doubt	شَكٍّ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Those who	الَّذِينَ	Then ask	فَاسْأَلِ	Unto you	إِلَيْكَ
Before you	مِنْ قَبْلِكَ	The Book	الْكِتَابَ	(are) reading	يَقْرَأُونَ
The truth	الْحَقُّ	Has come to you	جَاءَكَ	Verily	لَقَدْ
So not	فَلَا	Your Lord	رَبِّكَ	From	مِنْ
Those who doubt	الْمُمْتَرِينَ	(of)	مِنْ	You be	تَكُونَنَّ

Translit	<i>Fa'in Kunta Fī Shakkīn Mimmā 'Anzalnā 'Ilayka Fās'ali Al-Ladhīna Yaqra'ūna Al-Kitāba MinQablīka Laqad Jā'aka Al-Ĥaqqu Min Rabbīka Falā Takūnanna Mina Al-Mumtarīna</i>
AhmedAli	سو اگر تمہیں اس چیز میں شک ہے جو ہم نے تیری طرف اتاری تو ان سے پوچھ لے جو تجھ سے پہلے کتاب پڑھتے ہیں بے شک تیرے پاس تیرے رب سے حق بات آتی ہے سو شک کرنے والوں میں ہرگز نہ ہو
Jalandhry	اگر تم کو اس (کتاب کے) بارے میں جو ہم نے تم پر نازل کی ہے کچھ شک ہو تو جو لوگ تم سے پہلے کی (اتری ہوئی) کتابیں پڑھتے ہیں ان سے پوچھ لو۔ تمہارے پروردگار کی طرف سے تمہارے پاس حق آپکا ہے تو تم ہرگز شک کرنے والوں میں نہ ہونا
YusufAli	If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt.
M.Khan	So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)
Pickthal	And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.
Shakir	But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

(one) of	مِنْ	You be	تَكُونَنَّ	And not	وَلَا
Signs	بِآيَاتِ	Deny	كَذَبُوا	Those who	الَّذِينَ
(one) of	مِنْ	For then you shall be	فَتَكُونُوا	(of) Allah	اللَّهُ
				The losers	الْخَاسِرِينَ

Translit	<i>Wa Lā Takūnanna Mina Al-Ladhīna Kadhdhabū Bi'āyāti Allāhi Fatakūna Mina Al-Khāsirīna</i>
AhmedAli	اور ان میں سے بھی نہ ہو جنہوں نے الہ کی آیتوں کو جھٹلایا پھر تو بھی نقصان اٹھانے والوں میں سے ہوگا
Jalandhry	اور نہ ان لوگوں میں ہونا جو خدا کی آیتوں کی تکذیب کرتے ہیں انہیں تو نقصان اٹھانا ہوگا
YusufAli	Nor be of those who reject the Signs of Allah, or thou shalt be of those who perish.
M.Khan	And be not one of those who belie the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for then you shall be one of the losers.

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Pickthal	And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.
Shakir	And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

Has been justified	حَقَّتْ	Those	الَّذِينَ	Truly	إِنَّ
(of) your Lord	رَبِّكَ	The Word (Wrath)	كَلِمَتُ	Against whom	عَلَيْهِمْ
		believe	يُؤْمِنُونَ	Will not	لَا

Translit	'Inna Al-Ladhīna Ḥaqqat `Alayhim Kalimatu Rabbika Lā Yu'uminūna
AhmedAli	جن پر تیرے رب کی بات ثابت ہو چکی ہے وہ ایمان نہیں لائیں گے
Jalandhry	جن لوگوں کے بارے میں خدا کا علم (عذاب) قرار پا چکا ہے وہ ایمان نہیں لانے کے
YusufAli	Those against whom the Word of thy Lord hath been verified would not believe—
M.Khan	Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
Pickthal	Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,
Shakir	Surely those against whom the word of your Lord has proved true will not believe,

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

Every	كُلُّ	Should come to them	جَاءَتْهُمْ	Even if	وَلَوْ
They see	يَرَوْا	Until	حَتَّى	Sign	آيَةٍ
		The painful	الْأَلِيمَ	Torment	الْعَذَابَ

Translit	Wa Law Jā'at/hum Kullu 'Āyatin Ḥattā Yaraw Al-'Adhāba Al-'Alīma
AhmedAli	اگرچہ انہیں ساری نشانیاں پہنچ جائیں جب تک کہ دردناک عذاب نہ دیکھ لیں
Jalandhry	جب تک کہ عذاب الیم نہ دیکھ لیں خواہ ان کے پاس ہر (طرح کی) نشانی آجائے
YusufAli	Even if every Sign was brought unto them until they see (for themselves) the Grievous Penalty.
M.Khan	Even if every sign should come to them, - until they see the painful torment.
Pickthal	Though every token come unto them, till they see the painful doom.
Shakir	Though every sign should come to them, until they witness the painful chastisement.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ

فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

Any town	قَرْيَةٌ	Was	كَانَتْ	So if not	فَلَوْلَا
Its faith	إِيمَانُهَا	And benefited it	فَنَفَعَهَا	That believed	آمَنَتْ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

(of) Jonah	يُونُسَ	The people	قَوْمَ	Except	إِلَّا
We removed	كَشَفْنَا	They believed	آمَنُوا	When	لَمَّا
(of) disgrace	الْخِزْيِ	The torment	عَذَابَ	From them	عَنْهُمْ
(of) the world	الدُّنْيَا	The life	الْحَيَاةِ	In	فِي
A while	حِينَ	For	إِلَى	And permitted them to enjoy	وَمَتَّعْنَاهُمْ

Translit	<i>Falawlā Kānat Qaryatun 'Āmanat Fanaḥa 'ahā 'Imānuhā 'Illā Qawma Yūnis Lammā 'Āmanū Kashafnā 'Anhum 'Adhāba Al-Khizyi Fī Al-Ḥayāati Ad-Dunyā Wa Matta 'nāhum 'Ilā Ḥīnin</i>
AhmedAli	سو کوئی بستی ایسی کیوں نہ ہوئی جو ایمان لاتی تو اس کا ایمان اسے نفع دیتا سوائے یونس کی قوم کے کہ جب وہ ایمان لائے تو ہم نے دنیا کی زندگی میں ان سے ذلت کا عذاب دور کر دیا اور ہم نے انہیں ایک وقت تک فائدہ پہنچایا
Jalandhry	تو کوئی بستی ایسی کیوں نہ ہوئی کہ ایمان لاتی تو اس کا ایمان اسے نفع دیتا ہاں یونس کی قوم۔ جب ایمان لائی تو ہم نے دنیا کی زندگی میں ان سے ذلت کا عذاب دور کر دیا اور ایک مدت تک (فائدہ دنیاوی سے) ان کو بہرہ مند رکھا
YusufAli	Why was there not a single township (among those We warned), which believed— so its Faith should have profited it, except the people of Jonah? When they believed, We removed from them the Penalty of Ignominy in the life of the Present and permitted them to enjoy (their life) for a while.
M.Khan	Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.
Pickthal	If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.
Shakir	And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

﴿99﴾

Your Lord	رَبُّكَ	Willed	شَاءَ	And had	وَلَوْ
On	فِي	those	مَنْ	Would have believed	لَآمَنَ
Together	جَمِيعًا ۚ	All of them	كُلُّهُمْ	Earth	الْأَرْضِ
Mankind	النَّاسَ	Compel	تُكْرِهُ	So will you (O Mohammad) then	أَفَأَنْتَ
Believers	مُؤْمِنِينَ	They become	يَكُونُوا	Until	حَتَّىٰ

Translit	<i>Wa Law Shā'a Rabbuka La'āmana Man Fī Al-'Arḍi Kulluhum Jamī'āan 'Afa'anta Tukrihu An-Nāsa Ḥattā Yakūnū Mu'uminīna</i>
AhmedAli	اور اگر تیرا رب چاہتا تو جتنے لوگ زمین میں ہیں سب کے سب ایمان لے آتے پھر کیا تو لوگوں پر زبردستی کرے گا کہ وہ ایمان لے آئیں

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Jalandhry	اور اگر تمہارا پروردگار چاہتا تو بختے لوگ زمین پر میں سب کے سب ایمان لے آتے۔ تو کیا تم لوگوں پر زبردستی کرنا چاہتے ہو کہ وہ مومن ہو جائیں
YusufAli	If it had been the Lord's Will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe!
M.Khan	And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers.
Pickthal	And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?
Shakir	And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿100﴾

For any person	لِنَفْسٍ	It is	كَانَ	And not	وَمَا
Except	إِلَّا	Believe	تُؤْمِنَ	To	أَنْ
And He will put	وَيَجْعَلُ	(of) Allah	اللَّهُ ۚ	By the Leave	بِإِذْنِ
Those who	الَّذِينَ	on	عَلَى	The wrath	الرَّجْسَ
		understand	يَعْقِلُونَ	Do not	لَا

Translit	<i>Wa Mā Kāna Linafsin 'An Tu'umina 'Illā Bi'idhni Allāhi Wa Yaj`alu Ar-Rijsa `Alā Al-Ladhīna Lā Ya`qilūna</i>
AhmedAli	اور کسی کے بھی بس میں نہیں کہ اللہ کے علم کے سوا ایمان لے آئے اور اللہ انکے لیے کفر کا فیصلہ کرتا ہے جو نہیں سوچتے
Jalandhry	حالانکہ کسی شخص کو قدرت نہیں ہے کہ خدا کے علم کے بغیر ایمان لائے۔ اور جو لوگ بے عقل ہیں ان پر وہ (کفر و ذلت کی) نجاست ڈالتا ہے
YusufAli	No soul can believe except by the Will of Allah and He will place Doubt (or obscurity) on those who will not understand.
M.Khan	It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless.
Pickthal	It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.
Shakir	And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

﴿101﴾

What	مَاذَا	Behold	انظُرُوا	Say	قُلْ
And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ	(is) in	فِي
Signs	الآيَاتُ	benefit	تُغْنِي	But neither	وَمَا
Not	لَا	The people	عَنْ قَوْمٍ	Nor warners	وَالنُّذُرُ
				Who believe	يُؤْمِنُونَ

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Translit	<i>Qul Anzurū Mādhā Fī As-Samāwāti Wa Al-'Ardī Wa Mā Tughnī Al-'Āyātu Wa An-Nudhuru `An Qawmin Lā Yu'uminūna</i>
AhmedAli	کہہ دو دیکھو کہ آسمانوں اور زمین میں کیا کچھ ہے اور بے ایمان قوم کو معجزے اور ڈرانے والے کچھ فائدہ نہیں دیتے
Jalandhry	(ان کفار سے) کہو دیکھو تو زمین اور آسمانوں میں کیا کچھ ہے۔ مگر جو لوگ ایمان نہیں رکھتے ان کی نشانیاں اور ڈروالے کچھ کام نہیں آتے
YusufAli	Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.
M.Khan	Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
Pickthal	Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.
Shakir	Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَاَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿102﴾

save	إِلَّا	They wait (for anything)	يَنْتَظِرُونَ	Then do	فَهَلْ
(of) those who	الَّذِينَ	The days	أَيَّامٍ	Like	مِثْلَ
Say	قُلْ	Before them	مِنْ قَبْلِهِمْ ۚ	Passed away	خَلَوْا
With you	مَعَكُمْ	I (am) (too)	إِنِّي	So wait	فَاَنْتَظِرُوا
		Those who wait	الْمُنْتَظِرِينَ	Among	مِنْ

Translit	<i>Fahal Yantaẓirūna 'Illā Mithla 'Ayyāmi Al-Ladhīna Khalaw Min Qablihim Qul Fāntaẓirū 'Innī Ma`akum Mina Al-Muntaẓirīna</i>
AhmedAli	پھر کیا وہ انہیں لوگوں کے دنوں کا سا انتظار کرتے ہیں جو ان سے پہلے گزرے ہیں کہہ دو اچھا انتظار کرو میں بھی تمہارے ساتھ انتظار کرتا ہوں
Jalandhry	سو جیسے (برے) دن ان سے پہلے لوگوں پر گزر چکے ہیں اسی طرح کے (دنوں کے) یہ منتظر ہیں۔ کہہ دو کہ تم بھی انتظار کرو۔ میں بھی تمہارے ساتھ انتظار کرتا ہوں
YusufAli	Do they then expect (anything) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I too will wait with you."
M.Khan	Then do they wait for (anything) save for (a destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."
Pickthal	What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.
Shakir	What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۚ كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿103﴾

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Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Our Messengers	رُسُلَنَا	We save	نُنَجِّي	Then	ثُمَّ
Thus	كَذَلِكَ	Believe	آمَنُوا ۚ	And those who	وَالَّذِينَ
To save	نُنَجِّ	Upon Us	عَلَيْنَا	It is incumbent	حَقًّا
				The believers	الْمُؤْمِنِينَ

Translit	Thumma Nunajjī Rusulanā Wa Al-Ladhīna 'Āmanū Kadhālika Haqqāan `Alaynā Nunji Al-Mu'uminīna
AhmedAli	پھر ہم اپنے رسولوں اور ان لوگوں کو جو ایمان لاتے ہیں بچا لیتے ہیں اسی طرح ہمارا ذمہ ہے کہ ایمان والوں کو بچا لیں
Jalandhry	اور ہم اپنے پیغمبروں کو اور مومنوں کو نجات دیتے رہے ہیں۔ اسی طرح ہمارا ذمہ ہے کہ مسلمانوں کو نجات دیں
YusufAli	In the end We deliver Our messengers and those who believe: thus is it fitting on Our part that We should deliver those who believe!
M.Khan	Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.
Pickthal	Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.
Shakir	Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿104﴾

mankind	النَّاسُ	O you	يَا أَيُّهَا	Say	قُلْ
In	فِي	You are	كُنتُمْ	If	إِنْ
My religion (Islam)	دِينِي	As to	مِنْ	Doubt	شَكٍّ
Those whom	الَّذِينَ	Worship	أَعْبُدُ	Then I will not	فَلَا
Allah	اللَّهُ	Besides	مِنْ دُونِ	You worship	تَعْبُدُونَ
Allah	اللَّهُ	I worship	أَعْبُدُ	But	وَلَكِنْ
And I am commanded	وَأُمِرْتُ	Causes you to die	يَتَوَفَّاكُمْ ۖ	Who	الَّذِي
(one) of	مِنْ	Be	أَكُونَ	To	أَنْ
				The believers	الْمُؤْمِنِينَ

Translit	Qul Yā 'Ayyuhā An-Nāsu 'In Kuntum Fī Shakkin Min Dīnī Falā 'A`budu Al-Ladhīna Ta`budūna Min Dūni Allāhi Wa Lakin 'A`budu Allāha Al-Ladhī Yatawaffākum Wa 'Umirtu 'An 'Akūna Mina Al-Mu'uminīna
AhmedAli	کہ دوائے لوگو اگر تمہیں میرے دین میں شک ہے تو اہل کے سوا جن کی تم عبادت کرتے ہو میں ان کی عبادت نہیں کرتا بلکہ میں اللہ کی عبادت کرتا ہوں جو تمہیں وفات دیتا ہے اور مجھے علم ہوا ہے کہ ایمانداروں میں رہوں

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Sura # 10 – 109 Verses - Makkah

سورة يونس

Jalandhry	(اے پیغمبر) کہہ دو کہ لوگو اگر تم کو میرے دین میں کسی طرح کا شک ہو تو (سن رکھو کہ) جن لوگوں کی تم خدا کے سوا عبادت کرتے ہو میں ان کی عبادت نہیں کرتا۔ بلکہ میں خدا کی عبادت کرتا ہوں جو تمہاری رو میں قبض کر لیتا ہے اور مجھ کو یہی حکم ہوا ہے کہ ایمان لانے والوں میں ہوں
YusufAli	Say: "O ye men! if ye are in doubt as to my religion, (behold!) I worship not what ye worship other than Allah But I worship Allah— Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers.
M.Khan	Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islām), then (know that) I will never worship those whom you worship, besides Allāh. But I worship Allāh Who causes you to die, I am commanded to be one of the believers.
Pickthal	Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.
Shakir	Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿105﴾

Your face (O Muhammad)	وَجْهَكَ	Direct entirely	أَقِمَّ	And that	وَأَنْ
And never	وَلَا	Upright	حَنِيفًا	Towards the religion	لِلدِّينِ
The polytheists	الْمُشْرِكِينَ	(one) of	مِنْ	You be	تَكُونَنَّ

Translit	Wa 'An 'Aqim Wajhaka Lilddīni Ḥanīfāan Wa Lā Takūnanna Mina Al-Mushrikīna
AhmedAli	اور یہ بھی کہ ایک سو ہو کر دین کی طرف رخ کیے رہو اور مشرکوں میں نہ ہو
Jalandhry	اور یہ کہ (اے محمد سب سے) یکسو ہو کر دین (اسلام) کی پیروی کئے جاؤ۔ اور مشرکوں میں ہرگز نہ ہونا
YusufAli	"And further (thus): `Set thy face towards Religion with true piety, and never in anywise be of the Unbelievers;
M.Khan	"And (it is revealed to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanif (Islāmīc Monotheism, i.e. to worship none but Allāh Alone), and never be one of the Mushrikūn (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).
Pickthal	And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).
Shakir	And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

﴿106﴾

Besides	مِنْ دُونِ	Invoke	تَدْعُ	And not	وَلَا
Neither	لَا	What	مَا	llah	اللَّهُ
Hurt you	يَضُرُّكَ ۚ	Nor	وَلَا	Will profit you	يَنْفَعُكَ
So verily you	فَإِنَّكَ	You did so	فَعَلْتَ	But if	فَإِنْ

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Sura # 10 – 109 Verses - Makkah

سورة يونس

إِذَا	Then (will be)	مِنْ	Of	الظَّالِمِينَ	The wrong-doers
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Translit	Wa Lā Tad`u Min Dūni Allāhi Mā Lā Yanfa`uka Wa Lā Yaḍurruka Fa'in Fa`alta Fa'innaka 'Idhān Mina Aẓ-Ẓālimīna
AhmedAli	اور اللہ کے سوا ایسی چیز کو نہ پکار جو نہ تیرا بھلا کرے اور نہ برا پھر اگر تو نے ایسا کیا تو بے شک ظالموں میں سے ہو جائے گا
Jalandhry	اور خدا کو چھوڑ کر ایسی چیز کو نہ پکارنا جو نہ تمہارا کچھ بھلا کر سکے اور نہ کچھ بگاڑ سکے۔ اگر ایسا کرو گے تو ظالموں میں ہو جاؤ گے
YusufAli	"Nor call on any, other than Allah such will neither profit thee nor hurt thee: if thou dost behold! thou shalt certainly be of those who do wrong."
M.Khan	"And invoke not besides Allāh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers)."
Pickthal	And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.
Shakir	And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ
بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿107﴾

Allah	اللَّهُ	Touches you	يَمَسُّنَكَ	And if	وَإِنْ
Who can remove	كَاشِفَ	(there is) none	فَلَا	With hurt	بِضُرٍّ
But	إِلَّا	He	هُوَ ۖ	ItHe	لَهُ
Any good	بِخَيْرٍ	He intends for you	يُرِدْكَ	And if	وَإِنْ
His Favour	لِفَضْلِهِ ۚ	Who can repel	رَادَّ	(there is) none	فَلَا
Whosoever	مَنْ	With it	بِهِ	Reaches	يُصِيبُ
His slaves	عِبَادِهِ ۚ	of	مِنْ	He wills	يَشَاءُ
The Most Merciful	الرَّحِيمُ	(is) the Oft-Forgiving	الْغَفُورُ	And He	وَهُوَ

Translit	Wa 'In Yamsaska Allāhu Biḍurrin Falā Kāshifa Lahu 'Illā Huwa Wa 'In Yuridka Bikhayrin Falā Rādda Lifadlihi Yuṣību Bihi Man Yashā'u Min 'Ibādihī Wa Huwa Al-Ghafūru Ar-Raḥīmu
AhmedAli	اور اگر اللہ تمہیں کوئی تکلیف پہنچائے تو اس کے سوا اسے بنانے والا کوئی نہیں اور اگر تمہیں کوئی بھلائی پہنچانا چاہے تو کوئی اس کے فضل کو پھیرنے والا نہیں اپنے بندوں میں سے جسے چاہتا ہے اپنا فضل پہنچاتا ہے اور وہی بخشے والا مہربان ہے
Jalandhry	اور اگر خدا تم کو کوئی تکلیف پہنچائے تو اس کے سوا اس کا کوئی دور کرنے والا نہیں اور اگر تم سے بھلائی کرنی چاہے تو اس کے فضل کو کوئی روکنے والا نہیں۔ وہ اپنے بندوں میں سے جسے چاہتا ہے فائدہ پہنچاتا ہے اور وہی بخشے والا مہربان ہے
YusufAli	If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.
M.Khan	And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for

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Sura # 10 – 109 Verses - Makkah

سورة يونس

	you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most Merciful.
Pickthal	If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.
Shakir	And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿108﴾

mankind	النَّاسُ	O you	يَا أَيُّهَا	Say	قُلْ
The truth	الْحَقُّ	Has come to you	جَاءَكُمْ	Verily	قَدْ
So whosoever	فَمَنْ	Your Lord	رَبِّكُمْ ۖ	From	مِنْ
He is guided	يَهْتَدِي	Then only	فَإِنَّمَا	Receives guidance	اِهْتَدَىٰ
Goes astray	ضَلَّ	And whosoever	وَمَنْ	For (the good of) his own self	لِنَفْسِهِ ۖ
To his own loss	عَلَيْهَا ۖ	He strays	يَضِلُّ	Then only	فَإِنَّمَا
(set) over you	عَلَيْكُمْ	I (am)	أَنَا	And not	وَمَا
				As disposer of affairs	بِوَكِيلٍ

Translit	<i>Qul Yā 'Ayyuhā An-Nāsu Qad Jā'akumu Al-Ĥaqqu Min Rabbikum Famani Ahtadā Fa'innamā Yahtadī Linafsihi Wa Man Ḍalla Fa'innamā Yaḍillu `Alayhā Wa Mā `Anā `Alaykum Biwakīlin</i>
AhmedAli	کہ دوائے لوگو تمہیں تمہارے رب سے حق پہنچ چکا ہے پس جو کوئی راہ پر آئے سو وہ اپنے بھلے کے لیے راہ پاتا ہے اور جو گمراہ رہے گا اس کا وبال اسی پر پڑے گا اور میں تمہارا ذمہ دار نہیں ہوں
Jalandhry	کہ دو کہ لوگو تمہارے پروردگار کے ہاں سے تمہارے پاس حق آپکا ہے تو جو کوئی ہدایت حاصل کرتا ہے تو ہدایت سے اپنے ہی حق میں بھلائی کرتا ہے۔ اور جو گمراہی اختیار کرتا ہے تو گمراہی سے اپنا ہی نقصان کرتا ہے۔ اور میں تمہارا وکیل نہیں ہوں
YusufAli	Say: "O ye men! now Truth hath reached you from your Lord! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."
M.Khan	Say: "O you mankind! Now truth (i.e. the Qur'ān and Prophet Muhammad SAW), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakīl (disposer of affairs to oblige you for guidance)."
Pickthal	Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.
Shakir	Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُصِمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿109﴾

The Holy Quran

Jonah

Sura # 10 – 109 Verses - Makkah

سورة يونس

Is revealed	يُوحَىٰ	What	مَا	And follow	وَاتَّبِعْ
Till	حَتَّىٰ	And be patient	وَاصْبِرْ	Unto you	إِلَيْكَ
And He	وَهُوَ	Allah	اللَّهُ ۚ	Gives judgement	يَحْكُمُ
		(of) judges	الْحَاكِمِينَ	(is) the Best	خَيْرُ

Translit	Wa Attabi` Mā Yūhā 'Ilayka Wa Aşbir Ĥattā Yahkuma Allāhu Wa Huwa Khayru Al-Ĥākīmīna
AhmedAli	اور جو کچھ تیری طرف وحی کیا گیا ہے اس پر چل اور صبر کریں تاکہ اللہ فیصلہ کر دے اور وہ بہتر فیصلہ کرنے والا ہے
Jalandhry	اور (اے پیغمبر) تم کو جو حکم بھیجا جاتا ہے اس کی پیروی کئے جاؤ اور (تکلیفوں پر) صبر کرو یہاں تک کہ خدا فیصلہ کر دے۔ اور وہ سب سے بہتر فیصلہ کرنے والا ہے
YusufAli	Follow thou the inspiration sent unto thee, and be patient and constant, till Allah doth decide: for He is the Best to decide.
M.Khan	And (O Muhammad SAW), follow the revelation sent unto you, and be patient till Allāh gives judgement. And He is the Best of judges.
Pickthal	And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.
Shakir	And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.